CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

BOSTON, SATURDAY, APRIL 20, 1839. NO. 968.—VOL. XVIII.—NO. 16.

RELIGIOUS MISCELLANY.

CHRISTIAN EFFORT IN CHINA.

There are missionaries of several different denominations in China. Among them is Rev. H. Lockwood, Episcopal missionary. In August last he wrote from Macoa, and states, as his opinion, that Batavia presents a better station for a mission, than Macoa, as at the former place the restrictions, uncertainties and jealousies, under which the missionaries labor, from the Portuguese Chinese authorities, are less than at the latter. We give the following extracts from the letter of Mr Lockwood.

Mr Bridgman, who has been in China eight or nine years, and probably understands as much or more of the people and their language than any other Missionary, has been indefatigable in his labors for the cause; while the course he has pursued, has been the only one, probably, in which he could have maintained so long a residence in the empire. His quiet and unobtrusive labors may yet be found to have done far more for the ultimate benefit of China, than those which have been attended with much more noise and eclat. The Chinese Repository edited by him, you are acquainted with, as well as with the local societies for the benefit of the Chinese, to which part of his time is devoted. The influence of the Repository on the community has no doubt been beneficial. He has just published a compilation of a brief history of the United States, in Chinese. The preparation of Tracts and revision of the Scriptures employ a part of his time. He has also living with him two or three boys, as servants, the only capacity in which they would be allowed to remain, but who are receiving a good English education. One of them has already a considerable acquaintance with the Hebrew, and promises a moral and pious character, as well as talent, to become an important instrument in preparing an acceptable translation of the Hebrew Scriptures for his countrymen. These are the means which have been providentially opened before him for promoting the welfare of China since his arrival here, and for which he considers it his duty faithfully to labor, while other avenues to the minds and hearts of the Chinese continue to be closed against him.

The Opthalmic Hospital, conducted by Dr Parker, is another mode of approach to the Chinese, which has hitherto been used with great success, and gained much popularity among the foreign residents. The extent to which this instrumentality might be employed, were the men and means possessed, is perhaps almost unlimited. The Medical Missionary Society, formed here, have, as you will see by their publications, determined on extending the plan, and Dr Parker has just come down to Macoa to commence operations in a fine large building, which they have purchased here. Measures have been taken to obtain two or three medical men, through the missionary societies of England and America. Considerable difference of opinion seems to prevail, as to the real value of this mode of operation in furthering the cause of evangelization among the Chinese. That much physical suffering has been relieved, and great gratitude excited in those who have enjoyed the advantage of Dr Parker's skill and kindness, is very certain; and if their souls have not received an equal or greater benefit, it has not been from want of will in him who has ministered with so much toil and patience to their bodily infirmities. It is impossible to tell, also, what use Providence may make of the favorable impressions of foreign skill and benevolence, which many persons of rank have received by this means, in promoting a favorable reception of further benefits of the gospel, should the way be once opened. I have myself, in particular instances witnessed the marked contrast in the respect and kindness which individuals who had been brought under this influence, manifested towards those whom they had thus found to be their friends, and the usual exhibition of disregard and contempt with which strangers are generally received in China.

THE OPIUM TRADE IN CHINA.

Among the most serious obstacles to the introduction of Christianity into China, is the extent to which the Opium trade is now carried on.

The necessity of extending these impressions as far and as widely as possible, seems the more imperative, in order to counteract, as much as possible the fatally opposing influence of the opium trade. The annual introduction, for some time past, of twenty millions of dollars worth of this article, has probably done more by its deleterious effects upon the consumers, and the consequent moral recklessness with which it does not fail to stamp the foreign character in the eyes of the Chinese, to confirm and perpetuate their unfavorable prejudices, than all the efforts of philanthropy and Christian benevolence will be able to overcome in very many years. The trade, moreover, is rapidly increasing, notwithstanding the efforts of the Imperial government to prevent it; and so strong is the hold which the drug has acquired upon the appetites of the people, and such the corruption which either its use or the profits connected with its sale, has carried with it among the provincial officers, from the highest to the lowest, that all efforts to prevent its progress will probably prove of no avail. The mandarins themselves are now the smugglers, and foreigners have only to deliver to them the opium. More than twenty vessels, of various sizes, are said to be employed along the coast engaged in this illegal traffic. When will the same zeal and courage be displayed in dispensing the means of salvation among the Chinese! Not, it is to be feared, until the present means of destruction have made an awful progress among them. Truly, it is to be wished that the Gospel were more efficacious in the hearts of those who call themselves Christians.

By an American gentleman, (Mr Oliphant,) now in New York,) a premium of one hundred pounds has been offered for a prize essay on the opium trade, 'showing its effects upon the commercial, political and moral interests of the nation connected therewith, and pointing out the course they ought to pursue with regard to it.' It is probable, however, that attention to the subject will not be long delayed in England. Public sentiment, in both countries, needs to be soon and strongly exerted to oppose the progress of the evil.

RELIGIOUS STATE OF BELGIUM.

In a late number of the New York Observer and European correspondent—G. De F. speaks of the favorable position in which that country is now placed, on some accounts, for efforts to extend the blessings of the pure gospel there. Three causes are mentioned which facilitate the labors of Protestant ministers. We give brief extracts from each of these.

1st. The Belgians, at least the lower classes, have not adopted the infidel opinions which are so widely spread among the French people. They have adhered faithfully to the religious sentiments of their fathers, and hardly know the names of the sceptical writers of the last century. Many superstitions exist among the Belgians, but there is little infidelity. Now it is easier, as experience shows, to lead to the Reformed faith superstitious Catholics, than avowed infidels.

2. Belgium possesses complete liberty of worship; it is inadvance of France in this respect. This religious liberty was established in the following manner. The popish priests and their friends, leagued with the democratic party, in 1830, to drive away king William of Nassau. Each of these two allies had its own views and intentions; the clergy did not wish to be subject to a Protestant monarch; the democrats aspired to shake of the yoke of a foreign master. The Belgian revolution broke forth under this two-fold influence; a new kingdom was erected, and the constitution changed. Then the liberals demanded the three fundamental rights of representative states, namely: liberty of worship, liberty of the press, and liberty of instruction. The priests, who had professed democratic principles to mask their anti-protestant feelings, dared not refuse these constitutional securities to the liberals. Religious liberty was thus freed from every shackle in Belgium, and formally asserted in the national charter. Any person can open a chapel, preach the doctrine which he regards as true, and collect around his pulpit those who consent to hear.

3. It must be added that the popish clergy, after the victory of 1830, often abused in Belgium their power over the lower classes of the people. They assumed a proud arrogant tone, and set up intolerable pretentions. The liberals, their old allies, have parted from them. Now the schism is avowed on both sides, and becomes wider and wider. Politicians, literary men, lawyers, physicians, merchants, wealthy proprietors, all who are elevated above the common people, except the nobility, feel the necessity of opposing the ambition of the priests, and forcing them to confine themselves to spiritual affairs. This contest is very warm, sometimes accompanied with gross insults, especially at Brussels and at Liege; which are great centres of light. The result is, that men of the democratic party favor Protestants in their efforts of evangelization, because they view them as one more means of weakening the authority of the Romish ecclesiastics.'

At the close of the letter he says.

'These facts certainly encourage us to hope great things for Belgium. I do not know if I am under a delusion, but I think that this country will soon contain thousands of Protestants, and will become a centre of Evangelization for the Northern Provinces of France. Let us not forget that Belgium was filled with members of the Reformed Church in the 16th century, and that many martyrs there sealed their faith with their blood. Will it please God to reward the fidelity of the fathers in their children? Will he not again rise up his Church in this country, where it was formerly so flourishing?

KNOW YOURSELF.—Think how shameful it is to get all knowledge, and not to know ourselves; and how miserable he is that encompasses all the world, and searches into all things, only neglects his own peace, or seeks it among the occasions of his trouble. Discharge thyself, therefore, with all speed, from thy passions of rashness and hasty thoughts. Learn thy duty: do it: know God and thyself, and the world: and when thou art once humble, prudent, thankful, and heavenly-minded, then thou wilt not be displeased at what God or men do; nothing will trouble thee; or if any thing do, it will be this, that thou doest these things no better. But this is the happiness of such a man's condition, that those who mourn shall be comforted, and it is a pleasure to be so aggrieved. No joys here like those of an ingenuous sorrow. No cup of blessing so sweet as that which is mingled with tears of true contrition for our ingratitude.—*Dr Patrick.*

PERSONAL DECORATION.

In a short time of universal famine, how many jewels would you give for a single half loaf of bread? In a raging fever, how many diamonds would you sacrifice for a moment's ease? In a parched desert, how many embroidered robes would you exchange for a cool draught? That these gaudy trifles should be valued at so high a rate is certainly no small disparagement to the understanding of mankind, and is a sad demonstration of the meanness into which we have sunk. Compare them with the sublime and lovely objects that every where meet your eye in creation around you. Can your richest purple excel the violet, or your purest white eclipse the lily of the valley? Can your brightest gems outshine the glory of the sun? Why then should enormous sums be expended in glittering baubles and sparkling dust? Compare them with your books, your Bibles, your souls—all neglected for their sake!—Arise, at once, to correct sentiments and noble aims, making the Bible your looking glass, the grace of the spirit your jewels.—If you must shine, shine here; here you may shine with advantage in the estimation of the wise and good; in the view and approbation of the holy angels and the eternal God; shine in death when the lustre of the fine gold has become dim, and the ray of the diamond extinguished—shine in the celestial hemisphere with saints and seraphs, amid the splendor of the eternal.

FROM THE EXTRACTS OF THE BRITISH AND FOREIGN BIBLE SOCIETY REPORT.

BRUSSELS, SEPTEMBER 5, 1838.

This same colporteur being at a fair with his books, a man called out, 'Merchant, you sell very bad books.' The attention of the crowd was immediately fixed on the man. The colporteur went up to him with a Testament, and begged him to prove what he had said. This the man refused to do, and was going away. The colporteur took him by the hand and said, 'You will not go from hence till you prove what you have said concerning my books.' This frightened the man; but, not being able to prove his assertion, he tried to get away; but the colporteur, having taken a good hold on him, held him fast, and was only induced to let him go on account of the extreme paleness which came over the man's face. The crowd, seeing all this, bought nearly all the books the colporteur had with him.

In the same town, and about a week after the above, the colporteur had stationed himself at one of the gates of the town: a crowd had gathered round him; and as he offered his books, three priests drew nigh. One of them said to the colporteur, 'Are you not ashamed to sell such bad books?' The crowd gave all attention to the speaker. The colporteur approached the priest, with a Bible in his hand, and said, 'Sir, you are three, and we have a large crowd around us; it is a most excellent opportunity for you to prove that my books are bad ones. I beg you to open the Bible: prove me only one bad word.' Two of these priests walked away, and left the one who began the attack to fight the battle alone. The colporteur pressed him so closely, that, at last, the colporteur says, he believes he would rather have left his gown than have stayed much longer, so that he let him go; and the crowd seeing the priest's inability to say a single word against the books, nearly emptied the colporteur's sack. It was reported that the priests in the same town had sent a petition to the Mayor, to beg him to send the colporteurs out of the district. Another of the priests coming out of church, said to the colporteur that he was strictly forbidden to read the sacred Scriptures in the vulgar tongue. The colporteur replied, that St. Paul had said he would rather speak five words with the understanding, than ten thousand in an unknown tongue. 'What!' said the priest, 'did the apostle Paul say so?' 'Yes,' replied the colporteur; 'are you ignorant of that?' 'Yes,' answered the priest. He then said to the colporteur, 'If the people of my parish all have the Gospel they will have no further need of me.' Two gentlemen bought each a Bible; and the priest, seeing the people follow their example, called out, 'Your books are not worth any thing'. On the colporteur's begging him to point out a false passage in the whole book, he quickly walked away.

The same colporteur writes me, that he met with a company of workmen in a village, who were reposing from their work: he offered them the Testament, and each one purchased a copy. He gave them a short account of what the Testament contained. The workmen were much affected with what he told them about Christ and his words contained in the Testament; and on his leaving them they said, 'You are about to leave us, and perhaps for ever, but where shall we find some person to tell us of such good things?'

Another colporteur writes me, that a policeman having arrested him and all his books, under pretence that his papers were not in order, kept him in custody for about three hours, leaving him in charge of one of his men. At last another police-man came to examine his papers afresh, and then another; and both declaring that his papers were perfectly in order, and that he might continue his sale, the persons present were disgusted at such conduct, and they renewed their purchases of his books. 'Surely He will make the wrath of man to praise him!'

In another letter he says that 'the dean has preached against us, assuring the people that no one who bought our books should have absolution;' but I heard a great many say, that if the priest refused to pardon them they would address themselves to God.

[From the London Literary Gazette.]

LORD BROUGHAM'S DISSERTATIONS.

'The evil which exists (he says,) or that which we suppose to be evil, not only is of a kind and a magnitude requiring inconceivably less power and less skill than the admitted good of the creation; it also bears a very small proportion in amount; quite as small a proportion as the cases of unknown or undiscoverable design bear to those of acknowledged and proved contrivance. Generally speaking, the preservation and the happiness of sensitive creatures appears to be the great object of creative exertion and conservative providence. The expanding of our faculties, both bodily and mental, is accompanied with pleasure; the exercise of those powers is almost always attended with gratification; all labor so acts as to make rest peculiarly delicious; much of labor is enjoyment: the gratification of those appetites by which both the individual is preserved and the race is continued, is highly pleasurable to all animals; and it must be observed that, instead of being attracted by grateful sensation to do any thing requisite for our good or even our existence, we might have been just as certainly urged by the feeling of pain, or the dread of it, which is a kind of suffering in itself. Nature, then, resembles the lawgiver, who, to make his subjects obey, should prefer holding out rewards for compliance with his commands rather than denounce punishments for disobedience. But nature is yet more kind; she is gratuitously kind; she not only prefers inducement to threat or compulsion, but she adds more gratification than was necessary to make us obey her calls. How well might all creation have existed and been continued, though the air had not been balmy in spring, or the shade and the spring refreshing in summer, had the earth not been enamelled with flowers, and the air scented with perfumes! How needless for the propagation of plants was it that the seed should be enveloped in fruits the most savory to our palate, and if those fruits serve some other purpose, how foreign to that purpose was the formation of our nerves so framed as to be soothed or excited by their flavor! We here perceive design, because we trace adaptation. But we at the same time perceive benevolent design, because we perceive gratuitous and supererogatory enjoyment bestowed. Thus, too, see the care with which animals of all kinds are tended from their birth. The mother's instinct is not more certainly the means of securing and providing for her young, than her gratification in the act of maternal care is great and is also needless for making her perform that duty. The grove is not made vocal during pairing and incubation, in order to secure the laying or the hatching of eggs; for if it were as still as the grave, or were filled with the most discordant croaking, the process would be as well performed. So, too, mark the care with which injuries are remedied by what has been correctly called the *vis medicatrix*. Is a muscle injured? Suppuration takes place, the process of granulation succeeds, and new flesh is formed to supply the gap, or if that is less wide, a more simple healing process knits together the several parts. Is a bone injured? A process commences by which an extraordinary secretion of bony matter takes place, and the void is supplied. Nay, the irreparable injury of a joint gives rise to the formation of a new hinge, by which the same functions may be not inconveniently, though less perfectly, performed. Thus, too, recovery of vigor after sickness is provided for by increased appetite; but there is here superadded, generally, a feeling of comfort and lightness, an enjoyment of existence so delightful, that it is a common remark how nearly this compensates the sufferings of the illness. In the [illegible] of the mind it is the same thing. All [illegible]s are stimulated by curiosity, and the gratification is extreme of satisfying it. But it might have been otherwise ordered, and some [illegible]ing might have been made the only stimulant to the acquisition of knowledge. So the charm of novelty is proverbial; but it might have been the unceasing cause of the most painful alarms. Habit renders every thing easy; but the repetitions might have only increased the annoyance.—The loss of one organ makes the others more acute. But the partial injury might have caused, as it were, a general paralysis. 'Tis thus that Paley is well justified in exclaiming, 'It is a happy world after all! The pains and the sufferings, bodily and mental, to which we are exposed, if they do not sink into nothing, at least retreat within comparatively narrow bounds; the ills are hardly seen when we survey the great and splendid picture of worldly enjoyment or ease.'

I MUST THINK FOREVER! I must think forever. Would an eternal train of my usual thoughts be either worthy of me, or useful to me? I must feel forever. Would an eternal reign of my present spirit and desires please me? I must act forever.—Would an eternal course of my habitual conduct bring happiness, or bear reflection?—*Philip.*

REMARKABLE FACTS.

Christianity began its progress at Jerusalem. At the expiration of forty days after the death of Christ, it numbered about 120 followers. Immediately after 3000, and soon after 5000 more; in less than two years great multitudes not only at Jerusalem, but throughout Judea. Mahommed was three years in making fourteen converts, and those too of his own family, and proceeded so slow at Mecca, where he had no established religion to contend with, that, in the seventh year, when he was compelled to flee from Medina, only 82 men and 18 women retired to Ethiopia. Within a century from the time of the ascension, Christianity, without any aid but that of preaching, covered not merely Syria, Lybia, Egypt, and Arabia, Persia and Mesopotamia; not merely Asia Minor and Parthia, but a large portion of Europe. Islem, on the contrary, had no considerable success, until it achieved it by the sword; and when it ceased to use the sword in making proselytes, its progress was at once arrested. We then ask the infidel, to what was this remarkable progress in Christianity owing? Not certainly to the rank and power of its author; he passed the greater part of his life in obscurity, working as an artisan, and the residue as a wandering teacher; and at last was publicly executed as a malefactor. Not to the learning or influence of his followers, for they were fishermen and publicans. Not the sword—he employed none but 'the sword of the spirit.' Not the aid of government, for both Jews and Romans were banded together to destroy it. Not to the hopes of wealth, honor, or power—for its author very frankly told those who became his followers, 'my kingdom is not of this world,' and taught them to expect not merely contempt and persecution, but loss of all things, even of life. Not to its flattery of the human character, for it implicitly declares, 'Except a man be born again he cannot see the kingdom of God.' Not to any license given to sensual indulgence, for the language of it was, 'If any man will come after me, let him deny himself and take up his cross daily, and follow me.' Not to the hopes of a sensual heaven, 'Into the city shall n thing enter that defileth.' Not to a blind credulity, for many who embraced Christianity, during the first two centuries, were men of distinguished talents and enlightened minds; and all who cordially embrace it will become men of virtuous character. We then repeat the question to the infidel:—Why did the religion of one who was publicly executed between two thieves, of the one who was without friends, without power, a religion which flattered no one; which exposed its followers to persecution and death; which required self-denial and self-renunciation, and offered no reward in the future world but holiness?—why did it immediately pervade the city and region where he was thus executed, and in a little period all the surrounding world? If he admits it was owing to the inherent evidence of the truth and not to any miraculous proofs of its divine origin, he still condemns himself for rejecting it. And if he denies both, he asserts a far greater miracle, in the progress of Christianity under these circumstances, than any, or than all those which he disowns.

THE CHOICE OF A WIFE.

I shall always endeavour to make choice of a woman for my spouse who hath made choice of Christ as a spouse for herself; that none may be made one flesh with me who is not also made one spirit with Christ my Saviour. For I look upon the image of Christ as the best mark of beauty I can behold in her, and in the grace of God as the best portion I can receive with her. These are excellencies, which, though not visible to carnal eyes, are nevertheless agreeable to a spiritual heart, and such as all wise and good men cannot but be enamored with. For my own part, they seem to me such necessary qualifications, that my heart trembles at the thought of ever having a wife without them. If I should court and marry a woman for riches, then whensoever they fail or take their flight, my love and happiness must drop and vanish together with them. If I choose her for beauty only, I shall love her no longer than while it continues, which is only till age or sickness blasts it: and then farewell at once both duty and delight. But if I love her for her virtues, and for the sake of God, who has enjoined it as a duty, that our affections should not be alienated, or separated by any thing but death, then, though all the other sandy foundations fail, yet will my happiness remain entire. If ever, therefore, it be my lot to enter into the holy state of matrimony, I beg of God, that he would direct me in the choice of such a wife only, to lie in my bosom here, as may afterwards be admitted to rest in Abraham's bosom to all eternity,—such a one as will so live and pray, and converse with me upon earth, that we may be both entitled to sing, to rejoice, and be blessed together for ever in heaven.—*Bp. Beveridge's Private Thoughts.*

EDUCATION.

[From the North American Review.]

Any consideration of the subject in its whole length and breadth, will convince one, that, before new truths and higher principles can have an opportunity to improve the process of education, much is to be done in making ready for them, and securing to them the possibility of free and successful activity. For it is certain, that no improvement in education of great value can be expected, which is not based upon the correction of some errors, which are, at once, very prevalent and very injurious. The work must begin with the establishment of new and better principles, as guides in all thought, feeling, and action, in relation to it.

Among the very foremost of these errors, is that which regards education as occupying a secondary place, if any place, among the great objects of human interest; as something, which, if it be let alone, or intrusted to the aids that chance puts within our reach, will take very sufficient care of itself. It is looked upon as extending its domain over a very narrow portion of life, as excellent employment for the child or the youth, when they must be doing something, but cannot yet do man's work; and all its fruits are thought to be secured, if the boy is fitted to take his place among men when his beard is grown, without discreditable want of common acquirements and with equal advantages for the strife or work of life.

When we say that these are views concerning education which now prevail in society, we do not mean that is the way in which men talk about it, but that it is the way in which most men act. And while these views, low, mean, false, as they are, prevail, a thousand practical errors spring from them and cannot be corrected.

Education is the perpetual law of our being; beginning when we begin to live, its future course is measured by our immortality. If the duty of education falls first and chiefly upon parents, it is because they represent in this the Universal Parent; and it is not too much to say, that his perpetual and universal Providence is always doing for all men, and spirits, the work of education. All the circumstances which make up the feeble life of the wailing babe, are educating him; and when the older child is brought under the discipline of a school or of his home, he is still, at school or at home, at work or at play, sleeping or waking, subjected to constant influences which are moulding him for manhood. And when he is 'free,' his education 'finished,' as is said, and a place given him among men, then is it still true that his education is growing in importance every day; and the value of every hour, of every act and every emotion, is to be measured by its usefulness in building up within him that spiritual being, which death only liberates for future development. And all reason and religion concur in assuring us, that progress is still the law of spiritual life,—progress from state to state; where all that is, for ever reaps the harvest of all that was, and sows the seeds of all that will be. And therefore, whatever efforts are made in the cause of education, or in the application of its principles to individual cases, it is plain, that they can succeed only as far as they coincide with the general laws which govern the growth and progress of all who live, and only so far as they seek the same end which the Author of all life regards as the end of life. In other words, education cannot be viewed from too high a ground, for it occupies the highest. The search which would detect its ruling laws, and learn the science which combines them into orderly arrangement, and attain to the wisdom which teaches to use this science to good purpose, cannot penetrate too deeply into the mysteries of man's constitution and destiny; for in the inmost depths of his being these laws are at work, and at the earliest moment of his being they began their work.

One effect which would result from the more just appreciation of the value and importance of education, because it would necessarily follow the elevation of education in the public sentiment, is the corresponding elevation in the social position of those engaged in it. Great improvement has taken place in this particular; but there is room for a vast deal more. It is only of late, that the business of instruction could be regarded as a profession; and now it holds no equal rank in the public respect, in influence, or in emolument, with those of medicine or law. In and near our great cities, there are successful teachers who earn much money, and others attached by their office to some time-honored institution; and the position of these men may seem high enough to satisfy any reasonable ambition. It is so; but, if we compare them with the most eminent physicians and lawyers in their immediate vicinity, we shall find, that the public repays the labors of instruction with a far inferior recompense, whether we measure it by money, by extent of reputation and influence, or by the social regard which determines the place which a man holds in society in a way that is very distinctly felt, though it can hardly be described. And if we go down the scale, the difference is still greater. In our country villages, for instance, the doctors' and the lawyers' houses are usually among the best, testifying, with 'green blinds and brass knocker,' and all other things in conformity, that their owners are sufficiently well to do'; while, in this same village, the education of the whole generation of children may be intrusted to a boy, who spends there a college vacation, lengthened by a few weeks' leave of absence.'

FOR THE REGISTER AND OBSERVER.

Prophecy is but another name for revelation. It is the communication of supernatural knowledge by the spirit of God. It is therefore identical with divine inspiration, which enables a man to speak of spiritual truths, which natural reason has not suggested and could not discover. To some have been revealed the doctrines concerning the character of God, true virtue, and eternal life. To others a knowledge of future events, for the guidance, the faith and hope of mankind. To some have been given the word of wisdom, and to some the word of knowledge. Some were made teachers and some prophets; and some were inspired both to prophecy and to teach new truths. But all their powers and gifts were from the same spirit. Accordingly we find that a great part of the inspired volume is prophetic—describing the character of the Messiah, the nature of his religion, and its extensive and blessed effects in the world. Thus 'the spirit of prophecy is the testimony of Jesus.'

But the important question frequently proposed, is, why is not prophecy more plain and evident in its meaning. Why is it so obscure, that few or none understand it when first uttered; and that great difficulties attend its interpretation, or its accomplishment not easily to be ascertained. Something of obscurity might be reasonably expected in such a subject; and the freedom of man may render it improper to utter predictions so direct and plain as to leave no choice or responsibility. Reason is the gift of God—it is divine inspiration common to all men. And if faithfully cultivated, attended to and obeyed, it would lead to good morals, and give hopes of a future life. But it is an imperfect and limited source of spiritual knowledge. It is given to man, as an oracle and guide—but through his unfaithfulness, or inattention, or unfavorable education it does not always direct him in the right way, nor teach him all important truths, nor prevent his falling into errors, or walking in darkness. All the gifts of God require cultivation and improvement. Much is left for man to do, to secure happiness and avoid evil, though God is good, and his providence is over all. Much is also left for personal inquiry and for the study of divine will, and of human duty. The elevation and perfection of the spiritual nature of man depends on the proper and faithful exercise of his faculties, and without this he is liable to mistakes, to false opinions, and to moral degradation. Such is the constitution of man; and we must conclude that it is proper and wise.

Why should it not be so with revelation; and with prophecy, which is one branch of revelation? It will be said that to admit there is any obscurity in revelation, is a contradiction, for what is revealed is no longer obscure or mysterious. This is partly true, but in some measure a mistaken view of the subject. For the important doctrines of Christianity, and of Judaism too, we are indebted to revelation. And those relating to the moral attributes of God, to the duties and destiny of man are so plain, that probably, all intelligent and impartial students of the sacred volume very nearly agree in their belief. Revealed religion, even, is not so palpably plain as to preclude inquiry, reflection, and the study of our own moral nature. In many points, there will be a diversity of opinion. And on some important doctrines there may also be found gross errors and mistakes, owing to inattention, and to religious instructions from speculative or wicked teachers.

But prophecy is so far clear and explicit, that one cannot peruse the most ancient predictions in the Jewish and Christian scriptures, without

an excitement of deep sentiments of admiration and of religious faith.

Not to urge the prophecy of Noah to his generation of an approaching deluge, or his prediction of the future condition and fortunes of his sons' prosperity, one cannot but admire the fulfillment of the prophetic assurance given to Abraham, by the angel, of the vast number of his posterity who should inhabit the land where he was a stranger and a sojourner, and while he was yet childless, of the accomplishment of previous prophecy respecting the descendants of Ishmael in their character and habits to the present time—of the prescience of Jacob concerning his sons, in their different character and situations, long after he foretold their various destinies; or of the deliverance of the Hebrews from Egypt and their return to the land of their patriarchal forefathers, according to the dying words of Joseph. All this cannot be happy conjecture, nor the effect of the wishes of pious men. The fulfillment of prophecy in these instances was not immediate, nor personal; but by events of a distant period, and relating chiefly to nations and communities. Of this kind also are the prophetic promises and denunciations of Moses, respecting the distant posterity of the Jews in his time. They refer to them in their national character and condition; and the outlines of his predictions were plainly to be traced in the alternate exaltation and adversity of that remarkable people for many centuries after they were uttered and recorded.

The prophecies of Isaiah, delivered seven hundred years before our era, respecting the calamities and captivity of the Jewish nation, were fulfilled, in a comparatively near period, in their numerous defeats and oppressive treatment by surrounding powerful princes, and by captivity in a distant land, while those of the same great prophet, relating to the character of the Messiah and of his reign of righteousness were not accomplished till the long period just mentioned had elapsed: but they were realized in a most remarkable and wonderful manner. The character and life of the Messiah were minutely, as well as correctly delineated by the prophet; and to no other do they at all apply, but to Jesus of Nazareth; and the nature and tendency of his religion could not be more justly stated by the historian of the first or second century of the Christian era, than by the inspired prophet, nearly seven centuries before the Savior's advent. Surely, 'the spirit of prophecy is the testimony of Jesus.'

The predictions of the same inspired prophet, concerning the nations surrounding and near Judea, have also been verified in the fortunes of those kingdoms, in many striking instances, according to the records of contemporaneous and subsequent heathen historians, and to the descriptions of all modern travellers. It is not strange that changes have taken place in the condition of those nations and people in two thousand, or twenty five hundred years: but it is just matter of wonder and of pious reflection, that these changes have been substantially such as had been predicted in the time of Isaiah.

The prophecy of Daniel, as to the age or time of the Messiah's appearance, is not less remarkable than that of Isaiah, respecting his moral character, and the design of his religion. Some obscurity may attend the interpretation of this prediction, owing to prophetic phraseology and illustration, not at the time easily or distinctly comprehended, as above suggested; but so generally was it understood by the Jews and even by other contiguous nations, that he who was the hope and consolation of Israel was generally expected at the time when our Lord appeared.

It was the humble state in which Jesus appeared, and the spiritual, unworldly nature of his doctrines, which led the Jewish priests and rulers to reject his claims. They expected a conquering prince, in their Messiah; and he therefore, they said, who was poor and despised, and who died on the cross, could not be the anointed, powerful 'son of God, the King of Israel.' B.

FOR THE REGISTER AND OBSERVER.

THE PERMANENCE OF SUNDAY SCHOOLS.

The charge of fanatical enthusiasm is occasionally brought against persons who express very warmly their feelings in regard to the influence of Sunday Schools. This charge has always been brought against those whose feelings have become warmly enlisted in any cause, and probably there always has been and will be, more or less ground for the charge. Enthusiasm is a relative quality, appearing more or less reasonable according to the point of view from which it is observed. He will appear fanatical in the extreme to one man, who seems to another cold and sluggish. When our feelings are excited, all that does not harmonize with them, jars exceedingly, and when interested in any subject, we are disappointed and chilled to hear even the most reasonable doubt expressed either in regard to the importance of the subject, or as to the expediency of the means adopted to secure its success. Undoubtedly a burning and indiscriminating enthusiasm is but ill adapted to give permanence to any measures, for the principal characteristic of such enthusiasm is disregard of the connexion between means and ends. But it is none the less true that coldness and indifference will accomplish nothing. He who wishes to succeed must *believe* that he will succeed, and one who believes cannot but be an enthusiast, for what is enthusiasm but confident hope? And one who doubts and hesitates, and is easily discouraged, will probably fail. When, then we hear the charge of enthusiasm made against persons warmly engaged in Sunday schools, we should consider by whom the charge is made, and thus we can estimate more justly its correctness. One subject, on which as much perhaps as on any other, teachers delight to dwell, is the share which Sunday schools must have in bringing about that state which has always been the hope and consolation of ardent Christians. There seem to be many signs of the final coming of that state. There seems to be a new and ever-growing interest in the spiritual nature and wants of man. All these reforms which are agitating society about us, speak of man's interest in man. But these reforms are directed to the removal of already existing evils, while Sunday schools strike deeper and aim to prevent the growth of evil, by fortifying the minds of the young. Teachers hope to animate the youthful heart with a love of virtue which shall disarm temptation of its power. They hope to infuse into the young mind a love of religion which shall grow as the mind grows and which being early connected with the joy of childhood shall remain in mature years, increasing the pleasure and lightening the sorrows of life. And they fondly trust that the influence now exerted by them will be spread indefinitely by their pupils, who will soon take their places, and extend over new spheres the influence which has already reached them, and that thus, circle after circle will be formed, each embracing wider limits and greater numbers. Is this hope extravagant? Is not the interest in Sunday schools increasing day by day? Are not new qualifications demanded in teachers, and are not teachers beginning to feel more deeply than ever the great responsibility resting upon them? In every denomination about us, the Sunday school is becoming an object of increased interest. But it is asked, are all teachers becoming more and more interested? Are there not some who are discouraged? Oh, yes, there are those who have become so weary that they have left their classes to others, and no longer take part in the work But this is not the case generally. They are but few who feel thus despondent. Most are animated with glowing hopes, and feel that the blessing of God rests upon their endeavors.

Teachers, we believe that Jesus is regarding with tender interest every one who is faithfully working for those of whom he said, 'of such is the kingdom of Heaven,' and of whom he also said, 'their angels do always behold the face of my Father which is in Heaven.' We know not what influences are exerted upon us by the spirits of Heaven. They may be about us, regarding us with affection. And what an inspiring thought is it that every child has a guardian angel, who is working with the faithful teacher. Let us seek the heavenly fountains for larger draughts of divine wisdom, that we may give more freely to those who come thirsting to us. If pious and holy ourselves, the blessing of God will be upon us, and we need have no fear as to the permanence of Sunday schools. H. H. J.

To morrow! To-morrow! Who can tell how much is embraced in this expression? Though but a few hours intervene between it and us; though it will soon commence its course, who is there that can read its page, and pronounce the character of its events?

To-morrow! Those who are now gay may be sad—those who are now walking the avenues of pleasure led by the hand of Hope, may be the subjects of intense sorrow. Prosperity may change into adversity. Those who are now on the mountain summit may be in the valley. That rosy cheek may be overspread with paleness—the strong step may falter. Death may have overtaken us.

To-morrow! It may entirely change the course of our lives. It may form a new era in our existence. What we little expect may occur. What we fear may not happen.

To-morrow! Away with anxiety. Let us lean on Providence. There is a being to whom all the distinctions of time are the same, and who is able to dispose every thing for our wise improvement.

For the Register and Observer.

A DISCOURSE OCCASIONED BY THE DEATH OF JULIUS R. FRIEDLANDER, Principal of the Pennsylvania Institution for the Blind, and delivered Sunday March 24th, 1839, by W. H. Furness, Pastor of the First Congregational Unitarian Church, Philadelphia.

This interesting and highly useful charity is the fruit (as appears from this sermon, and as from other sources we had the satisfaction to know,) of a benevolence ever active and wise, expressed in one instance by unwearied personal efforts, and in another by one of the most munificent bequests, which the records of philanthropy within this country exhibit. The recent death of the Principal of this Institution was the occasion of Mr Furness's discourse; in which with much simplicity and beauty he illustrates the influence of our common Christianity in originating and cherishing Benevolent Institutions, and in imposing upon all, who profess it, a peculiar and sacred obligation to charity.

Having presented this general subject under some distinct points, Mr Furness then adverts to the event, which suggested it. The readers of this journal will be gratified with his account of an interesting foreigner, who within so short a period became known, and is now lamented, as the Principal of the Institution for the Instruction of the Blind.

'He came hither little more than six years ago, a stranger, bringing high testimonials to his worth from the bosom of a distant community. Whether he had been nurtured as a Jew or a Christian, a Catholic or Protestant, Trinitarian or Unitarian, we knew not. After the acquaintance I had the pleasure of enjoying with him I cannot now say, for I do not know, what were his peculiar religious opinions. I only know that he admitted fully and without qualification the right of every man to form his own opinions for himself, and denied the wisdom and the justice of introducing the peculiarities of sects into such an institution as that over which he was called to preside. If this admission and this denial are peculiar to the professors of our form of faith, as I trust they are not, then was our departed friend in these respects, a member of our religious denomination. He came hither not as a needy adventurer, but from the impulse of an earnest and quiet enthusiasm, prompting him to leave an affectionate and intelligent circle of kindred and powerful and warmly attached friends, for the sake of the Blind. Education and experience had conferred upon him singular qualifications for the office which he sought to discharge, qualifications, which justified his enthusiasm, and of which this community has had decisive proofs. It was apparent to all who knew him, to all who had the opportunity of witnessing his course among us, that he was inspired with a high ambition. He thought not of making a comfortable place for himself. His aim was to advance the cause of the education of the Blind throughout a country whose political institutions, he believed, fitted it in a peculiar manner for every benevolent enterprise. He ardently desired to see the Pennsylvania Institution for the Blind the model of all similar institutions, and made no account of personal ease, of health, or of life, in the endeavor to make it so. He was continually studying the wants of the Blind, and devising the best means for their intellectual and moral culture. He proposed to himself no limit in the way of improvement. And that his efforts were beginning to be appreciated, striking evidence has been given. It was but yesterday that a letter arrived, addressed to him from Glasgow in Scotland, enclosing a specimen sheet of printing executed for the Blind School in that city, and in accordance with the style and method which he had proposed. This testimonial came too late. The eyes which it would have gladdened were closed in death. The heart, whose failing pulses it would have quickened with pleasure, had ceased to beat. But the most touching proof of his worth was the strong affection of his pupils, which told how his heart had been engaged in the work of instruction. When he died they wept for him as for their best earthly friend. And the eyes that 'roll in vain and find no dawn,' although they can discharge no other office, expressed by the tears that streamed from them, how truly he was loved.

I have felt that such a man must not pass away without a special notice. It is mentioned by the prophet as a melancholy sign of moral insensibility, of a brutish and corrupt age, that the righteous die and no man layeth it to heart. Our departed friend deserves to be remembered by the community at large, as he will long be remembered by the blind children whom he blest. And there seemed to be a peculiar propriety in recording a public testimony to his invaluable services here, in this church. To the steady and devoted exertions of one venerable member of this society, of whom I dare not trust myself now to speak more particularly,* and to the munificent bequest of another,† one of the founders of this Christian society, the Institution for the Blind is especially indebted for its rapid prosperity. I doubt whether the growth of any other benevolent institution among us has been so speedy and uninterrupted. Our respected friends, who have been so warmly interested in its establishment, who have labored so judiciously, giving their time and their wealth without stint, have shown not the slightest disposition to favor any peculiarities of their own They have never once thought to obtain any conditions for their distinctive religious opinions, but have united with their brethren of other denominations with one heart and mind to build up this noble Institution. It is based upon the broad principle of Christian Liberty. And as thus far all sectarian peculiarities have been unknown in the administration of its concerns, we devoutly trust that it will continue to be the praise and glory of the School for the Blind, that it recognises no doctrines save those in which all the friends of Benevolence, of every religious name, agree. The influence of him who may in simple justice be honored as its founder, and of our departed friend who so liberally endowed it, will, we rejoice to believe, prove a shield, to protect it from the poisoned arrows of Sectarianism. It has now met with a loss which we cannot easily estimate. But it has gained a sacred and imperishable treasure in the blessed memory of its late Principal. That shall long hover over it, like a hallowed influence from above, consecrating the spot which witnessed his faithful labors. Long and affectionately will it be cherished in the hearts of those children. Attuned though their spirits are to melody, they have known no sweeter sound than the music of that voice which first invited them into the boundless and brilliant world of mental improvement. And long, very long will it be ere its echoes cease to linger in their memories.

*John Vaughan, whose active and honorable old age may Heaven prolong!

†W. Y. Birch, who bequeathed to the Institution for the Blind, property to the amount of nearly two hundred thousand dollars.

FOR THE REGISTER AND OBSERVER.

THE GREAT PRESBYTERIAN CHURCH CASE: AND JUDGE ROGERS' CHARGE.

This important case, as our rearders have already been apprized, has been decided in the Supreme Court of Pennsylvania; and we have reason to believe, to the entire satisfaction, not only of the successful party, who in this cause were the plaintiffs, but of disinterested persons of all parties. The interest in this cause was by no means confined to Presbyterians. Christians of all religious denominations, who gave any attention to the subject, saw that it involved questions of far greater moment than those of a single sect, however numerous or powerful.

The charge by the Hon. Judge Rogers, who presided in this cause, is one of the most convincing and satisfactory productions of this weighty class, which we have ever had the pleasure of perusing. Were it not for its length, occupying seven entire columns of 'the New York Journal of Commerce,' we should gladly transfer it to these pages. It presents a condensed history of the General Assembly from the date of its establishment in 1788, to the adoption of the plan of union with several associations of Congregational Churches in New England and the Dutch Reformed and other Churches in New York (a union originating in measures adopted as early as 1791 but rendered more complete and comprehensive in the year 1801) and maintained unbroken till 1835—being a period of *thirty four years.*

From that period viz. four years since, commenced the jealousies and divisions, from which has arisen this suit.

'It was then resolved, says Judge Rogers, by the General Assembly, that they deemed it no longer desirable, that Churches should be formed in their Presbyterian connexion, agreeable to the plan adopted by the Assembly and the General association of Connecticut in 1801.' And after citing in terms some other votes explanatory or subsidiary to this, the Judge remarks;

'To this resolution no reasonable objection can be made, and if the matter had been permitted to rest here, we should not have been troubled with this controversy. It had not then occurred to the Assembly, that the plan of union was unconstitutional.'

And again, 'I must be permitted to regret, for the sake of peace and harmony, that this business was not suffered to rest on the basis of resolutions, which breathe the spirit of of peace and good feeling. *But unfortunately the General Assembly in* 1837, *which was then under another influence, took a different view of the question.*'

It was a different view indeed: for the majority of that Assembly, (represented in this cause by the 'respondent' and commonly designated as the 'Old Party') passed a resolution, which at once cut off from the body of the Presbyterian Church, and consequently from all connexion with the General Assembly, no less than '*four synods*, 28 *Presbyteries*, 509 *ministers, and near* 60,000 *communicants, without decision and without trial.*'

Now it is from this singular decision of the 'old party' in 1837, that the minority, commonly called the 'new party' and technically in this cause the 'relators,' appealed to the civil tribunals of their country. And the appeal happily was not in vain. For in accordance with the instructions of the learned Judge, and we repeat to the satisfaction of all impartial minds, the verdict of the Jury reverses this decision; declares this act of the General Assembly unconstitutional and void; restores to their rights the plaintiffs, and the Presbyteries and the Churches they represent, to their union with the Presbyterian body.

We can at present only refer our readers to this admirable charge of Judge Rogers. It will require some leisure, but no legal acumen or professional skill to peruse it. It is based on common equity and common sense, as well as ontechnical law: 'It sustains,' says a Philadelphia paper 'and *nobly* sustains the great principles of constitutional liberty and order; and it rebukes, in dignified, yet decisive terms, the spirit of ecclesiastical despotism and misrule.'

The Jury, as we learn from another source, was composed of Episcopalians, Methodists, Baptists, Roman Catholics and Quakers, but very properly, no Presbyterians. And we hope that their ready and unanimous verdict, while it has the immediate effect of restoring the wronged and oppressed to their rights, may teach, not Presbyterians alone, but all who aspire to ecclesiastical usurpation, that the kingdom of God is not in power merely, but in righteousness, peace, love, and a sound mind. P.

CHRISTIAN REGISTER.

BOSTON, APRIL 20, 1839.

We said some reflections were started, while reading the article on Luther and the Reformation. What was the Reformation? What were is causes? Is its work yet finished? What arrested its progress? Who are its true children? These are interesting questions—we have no design of attempting fully to answer them here. The abuses and licentiousness of the Catholic church were only occasions—they were not causes. The causes were deep, wide and remote. New impulses had been imparted to the minds of men. The press had been at work—knowledge was diffused—quickening ideas were abroad. The discovery of a new world had aroused the slumbering intellect of the old. Excitement and stirring influences had flowed in from various sources upon the dead social sea. People began to feel uneasy under their old restraints. They thirsted for freer and higher activity. Prescription, usurpation, priestly domination—the despotism of Rome—they could no longer endure. Their spirits burned for freedom to follow their own aspirations—to obey the laws which a divine hand had written over them. There was a new and mightier developement of human energy. The old channels overflowed. The old notions could no longer confine and direct the course of the moral impulses of humanity. Hence sprang the Reformation. It was the old contest which has ever been going on since Christ returned from the desert, in power of the spirit, to contend against the unrighteous authority of Scribes and Pharisees. It is still going on. Its progress is every where felt throughout Christendom—in the English Church—in the Presbyterian Church, by every spiritual court and principality on earth. People will hear the voice of the Son of Man and come forth. Yes, all that are in their moral grave shall yet hear it and come forth to free life. Luther fought in the same battle with Paul and Priestley. And the noble army of confessors and martyrs is not yet full. It must receive farther accessions. The work of the Reformation is not yet finished. It will not be till every individual protests against all that would restrain the free action of his soul—fetter his thoughts—intervene between his immortal nature, his Savior and his God. The right of sects to interpret the Bible for themselves, to embrace what doctrines they please, has been sufficiently vindicated. The history of the Church is little else than the history of combinations of men, who have broken loose from the established system and most manfully contended for Christian right and freedom. th have defied all earthly power—they have poured out their blood in the 'holy war,'—they have left the homes of their brethren and the graves of their fathers—they have crossed strange oceans and sought an asylum in the wilderness. All this they have done and suffered, for 'freedom to worship God,' in the manner they deemed most acceptable to him. But no sooner had they gained this precious privilege and extended its blessings to their little flocks, than they began to feel the emotions of the passion, which caused angels to fall. They must be called of men 'Rabbi.' They appear to say, we are the illuminated—truth in all its beauty and depth, in all its greatness and height, has been communicated to us. They must act the lord in God's heritage. A council is called—a creed is adopted. It is proclaimed as the oracles of God. All that receive it are of the truth. All that reject it are given over to 'the father of lies.' Persecution begins. They throw stones as heroically as though they had never been themselves stoned. They kindle the flames as calmly as though they had never had cause to imagine what may be the power of fire. They practise towards the heretics among themselves, all the arts and cruelties they had been so fortunate as to learn in Egypt or Babylon, as they usually term the Church from which they have come out. This is the history of the Church. The rights of sects have been sufficiently vindicated. The rights of individuals, as sacred, as divine, are yet to be established. Let every man become a true protestant and protest against every thing—every prejudice—every tradition—every authority and every influence, that would check the upward tendencies of his nature, that would retard the consummation of his glorious destiny—let Protestantism go on till every son of God, walks before him in all sincerity, in all simplicity, in all freedom. The time is not far distant, when the imposition of creeds will be looked upon, as impious outrage upon the rights, the dignity, the dearest interests of humanity; when the idea of banding men together by force of identical opinions will be viewed as utterly preposterous—as fighting against God, who made them to differ and whose spirit dwells in them.

May we be allowed to say, that unworthy as we are, we deem ourselves the true children of the Reformation. We are its ministers, not of the letter which killeth, but of the spirit which maketh alive. The goodly fellowship is ours we think, and the thought is thrilling, strengthening, elevating. We feel our blood flow faster and warmer, as we write it. The mantle has descended to us. We are fellow-workers with Wickliffe, Melancthon, Luther,—God. To us it belongs to carry out and apply the principles of the Reformation. We hope our friends will pardon us. We are not magnifying ourselves, but our calling, our position. The contemplation of its grandeur humbles us. We hear quite enough about the doctrines of the Reformation and too little about the principles. For the former we do not much care. The ideas Luther and Calvin may have formed, in the midst of a distracting conflict, in regard to man, the Savior and God, we cannot persuade ourselves are of any great importance, at this time, to the religious world. The people of this generation are quite as competent to interpret the scriptures and providence, nature and the universe, as these distinguished men were centuries ago. But the principles of the Reformation—the principles of individual rights, freedom and responsibleness—the principles, that impart to the cross its power and glory, that have placed the Apostles on thrones—these principles we revere. We will labor for them—if need be we will suffer for them.

We are apt to ascribe too much, to such men as Luther. The great events, which they appear to effect, would have taken place had they never lived. These great movements could not have been much longer delayed. They produce the wonderful results by means of power which had been, for ages, collecting. The elements of the storm were already in existence. They only excite them into action. They only touch the clouds and call forth the lightnings, which had been there long concealed. They only ride in triumph on a tide which is propelled forward by the heavings of a restless ocean.

Moral power slowly accumulates, but at last becomes irrepressible. The earth's central fires gather for centuries, and nothing is heard from them. The traveller plucks flowers from the bosom of the volcano, till the very hour comes. They then shake down cities and rock continents. The electric fluid gathers fastest perhaps, during serenest days. So moral power accumulates slowly, and fastest probably in calmest times. It comes from the firm resolution of the unambitious good. It comes from the simple, strong heart of the peasant. It comes from the fervid aspirations of passion-toned souls. It comes from the profound and thrilling conceptions of the philosopher. It comes trom the burning words and breathing thoughts of the poet and orator. And more than all, it comes from the secret places, where holy energy has been wooed to descend from its celestial fountains. From all these sources it gathers, till the fulness of time arrives—then the living force breaks forth, baptizing its elect ones with fire. They now speak as mere men never speak. People wonder at their doctrine. Their words are with power. The whole world appears to go after them. Multitudes follow them and say, truly these are the sons of God. The clouds, that had so long rested on human destiny are lifted. The spectre forms of superstition, are scattered. The altars of idolatry are smitten in the dust. The sceptres of tyranny and the chains of oppression are broken. A great step is taken. The Almighty is evidently with men. Righteousness looks down from heaven, and the hills rejoice on every side. The aged behold the redemption and consolation of Israel, and depart in peace.

Why did the Reformation spend its force so soon? It shared the fate of every other great movement. It was soon mixed up with all the infirmities and passions of man, vanity, avarice, ambition. It was thus shorn of its power. Its friends were not constant to its holy truths. They went to contending who should be greatest, who should have most of the spoils. They left the advocacy of principle, and went to establishing doctrines. They girded on the armor of his Holiness,—commenced hunting out dissenters to their own assumed infallibility. And the sword of the spirit was broken in their hands. Their strength ebbed away. This has ever been the case. Men will start up in defence of right and truth, full of zeal, faith, simplicity and disinterestedness. They speak not as Pharisees speak—but as having authority, authority from a deep consciousness of duty, from nature, from God. They are felt. The rulers of darkness, the foes of man stand abashed. All that deceiveth and maketh a lie trembles. The great heart of humanity leaps in gladness. All its loftier instincts and sympathies are awakened. Salvation appears ready to descend on earth. But alas! a sad change comes. The spirit of the world has crept in—divisions arise—the trumpet gives an uncertain sound. The voice becomes timid, confused and dies away. Another bright promise is blasted. A sigh of despondency, of utter hopelessness, closes the scene. Let it be our daily prayer, that God would strengthen and confirm the hearts of his friends—the friends of freedom, pure religion, man's highest welfare—that he would make them firm, confident, uncompromising, that the world may soon be full of his glory.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the American Unitarian Association, acknowledges the receipt of the following sums.

From Mrs P. Stearns, Northampton.	$1
From the Auxiliary Association, Syracuse, N. Y.	25
From the Auxiliary Association, Billerica, Mass.	50
From the Auxiliary Association, Keene, N. H.	10
From the Auxiliary Association, Nantucket.	26
From the Auxiliary Association, Belfast.	27
From the Auxiliary Association, Stow.	12
From Dr Ezra Green of Dover, N. H. a donation.	300
From Ladies of the Second Parish in Saco, Maine, to constitute Rev. G. A. Williams a Life member of the Association.	30
From Ladies and Gentlemen of the Rev. Nathaniel Gage's Society, Haverhill, to constitute him a Life member of the Association.	30
From Henry W. Cushman, Esq. of Bernardston, to constitute himself a Life member of the Association.	30
From the Auxiliary Association, in Northboro.*	40

*The above sum from Northboro was sometime since paid to the Treasurer of the American Unitarian Association, but was acknowledged in the Register as having been paid by the Northfield Association.

MR DEWEY'S CHURCH IN NEW YORK.

This beautiful edifice we understand is to be styled, by the desire of Mr Dewey, the *Church of the Messiah.* It is to be dedicated to the service of Almighty God on the second day of May, and Dr. Channing is expected to preach the sermon on the occasion.

THEOLOGICAL SCHOOL, CAMBRIDGE.

We have been informed that the Rev. E. S. Gannett of this city, has been invited by the senior class, to address them at the close of their last term in July, and that he has accepted the invitation.

INDIA MISSIONS.

Among the Protestant Missions in India, there is one, whose principal seat is, at present, at the city of Bankok, on an island near the mouth of the river Meinam, in SIAM.

In the Journal of Dr Bradley, one of the missionaries, extracts from which appeared in the last Missionary Herald,—we find some agreeable intelligence in regard to the progress of civilization, and the prospects of a good influence from the mission.

The Siamese are worshippers of BOODH, but seem not to be so exclusive and bigoted as the people of many other heathen nations. Several tracts have been published in the language of Siam, and the people appear not only ready but eager to receive them, and are generally able to read.

On the 7th of May last, Dr B. distributed many tracts to the crowds assembled to attend the funeral ceremonies of the king's mother.

'I tested—says he—nearly all who received books, to ascertain whether they could read or not. The evidence was abundantly satisfactory, as I have often found it before, that a very large majority of the Siamese adults who ask for books are intelligent readers. Indeed, in examining 200 or more this morning and as many this evening, I cannot say that I found in all more than ten that could not read well. If a Siamese can read fluently, it is certain evidence that he can understand books that are written in the Siamese idiom; because the Siamese book language and the colloquial are one and the same thing, with the exception that the former is a little more concise and better finished than the latter.'

Again he says—

'Every day's experience strengthens me in the opinion, that at least one half of all the adult Siamese males, and one sixth of all the adult females can read. It is very remarkable that almost every adult individual to be met with, on being examined, is found to be able to read the Siamese character. The people have crowded upon me so hard to-day, that I have not been able to try the reading powers of many. Occasionally a fear would arise in my mind that I might be giving my books to an illiterate gang, which induced me as often to select some of the most unpromising looking of my book beggars, and bring them to the test. To my great joy as well as surprise, I found nearly all such to be good readers.'

In a letter of May last, from Mr Robbins, one of the missionaries who arrived at Bankok, with his lady, in April last, we find the following passages.

'I was astonished at the proficiency of the Siamese in the arts of painting, sculpture, engraving, drawing, architecture, etc., which I saw about their temples. Their priests dress very neatly too, according to our ideas of Roman vestal neatness. They put me in mind of the priests of ancient times, with censers in their hands; with this exception, that they wear nothing on the head, nor do they let their beard grow.'

'The priests are held in much regard by the rulers of the land, though it is easy to see Boodhism, in its principles, has very little influence upon either small or great. The kings perpetuate the great system of idolatry, only to make a great show of their grandeur, and of doing good to their subjects by the distribution of money. Some, among whom is Chow Fah, the proper heir to the throne, feel actual contempt for many of the priests, (though he respects priests of good standing,) and are suffering their wats to go to destruction fast, without one effort to repair them. There is every reason to believe that the conduct of the priests will ultimately work their own destruction.'

'Chow Fah, the Heir Apparent, is probably the most intelligent man among the nobility. He has obtained a sufficient knowledge of the English language, to enable him to read, write, and speak it with fluency. He has adopted European customs to a considerable extent, and may with propriety be termed a scientific man. Not a man in the kingdom, the king excepted, will attempt to come into his presence without prostrating himself before him. He is very

friendly and familiar with the missionaries, and fond of getting our books, and at his house, we walk perfectly erect before him.'

SEAMAN'S AID SOCIETY.

We have received a communication, too late for insertion, respecting the Fair to be held at Faneuil Hall, for the benefit of this Society. We have confidence in it, as an undertaking that merits the generous favor of the benevolent.

RELIGIOUS INTELLIGENCE, &c.

Protestant Missions.—The Foreign Missionary Chronicle gives a survey of Protestant Missions, from which we extract the following statement.

'In connection with various Protestant Societies or Boards, there are, among the heathen and anti-Christian nations, 886 missionaries, and 288 assistant missionaries, exclusive of native assistants—showing an increase, on a comparison with the survey of last year, of 89 missionaries and 36 assistant missionaries. Those classed as missionaries are understood to be all ordained ministers of the Gospel, except the mission aries of the United Brethren, who, perhaps, are not ordained. Most of the missionaries and assistants are married men.

Of the missionaries, there are in	
Western Africa,	40
South Africa,	103
The countries adjacent to the Mediterranean Sea,	46
China, Siam, and Burmah,	38
India within the Ganges,	204
Ceylon,	20
The Indian Archipelago, Polynesia, &c.,	103
South America and the West Indies,	207
Among the North American Indians, and in Greenland and Labrador,	125

The returns of communicants or converts, and of scholors, are quite defective: they give 100,807 of the former; 202,433 of the latter; and upwards of 1000 in boarding schools. Of the communicants, upwards of 70,000 are in the West Indies.

The number of missionaries in connexion with some of the principal Missionary Societies, as given in this survey, is as follows:

United Brethren,	127
English Baptist Missionary Society, including the Serampore Baptists,	56
London Missionary Society,	126
Church Missionary Society,	74
Wesleyan Missionary Society,	166
American Board of Foreign Missions,	126
Baptist Board of Missions,	39
Methodist Missionary Society,	47
Foreign Committee of the Episcopal Board of Missions,	10
Presbyterian Board of Foreign Missions,	17

Foreign Missionary Chronicle.

Missionary Press in Burmah.—In two years, 1836 and 1837, 33,114,000 pages were printed at Maulmein; two-thirds of the whole number being publications approved by the American Tract Society. The total amount circulated during the same period was 16,144,524 pages. The presses are now engaged on an edition of 10,000 of the Bible in quarto.—*Bap. Mis. Mag.*

Massachusetts Missionary Society.—The Executive Committee of this Society, have the following *Standing Rule* respecting the appropriation of its funds.

No Missionary shall be entitled to the payment of the appropriation made to him, unless he render an Annual Report to the Secretary of the society on or before the first day of April, agreeably to the instructions of his commissions—unless a sufficient excuse be rendered.

1. What is the number of families or rateable polls in your society?
2. What is the amount of your society's valuation on the State bill?
3. What proportion of it is in the hands of church members?
4. What aid do you receive from any other charitable society?
5. What productive funds has your society?
6. What is your stipulated salary?
7. How is it raised—by tax or subscription?
8. Is it punctually paid?
9. What is the average size of your Sabbath congregations?
10. What is the number of your church members—male—female?
11. What additions to the church during the year ending April 1st?
12. What the number of baptisms—adult—infant?
13. What is the size of your Sabbath School?
14. What is the size of your Bible class?
15. How many members of the temperance society?
16. What increace of its numbers the past year?
17. What organized benevolent societies have you?
18. What is the amount of contributions to the Massachusetts Missionary Society?
19. What the amount contributed to all other religious charities?
20. What special encouragements or discouragements have you in your labors?

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MR ELIJAH STORRS.

Died in Bridgewater, March 1839, Mr Elijah Storrs, aged LXXXVII.

The regularity of habit, and love of order for which Mr Storrs was distinguished, were not limited to the management of his temporal affairs, and to the care of physical life. His regard to method and order in temporal things extended itself to the higher interests of mind and heart. The appropriation of regular hours to reading, as long as the increasing dimness of eye-sight permitted, was to him a daily source of satisfaction and improvement. His punctuality in going to the house of worship, was no less remarkable than it was in the common business of daily life. When the ear, through age, was 'dull of hearing,' his apparent anxiety and deep engagedness to hear the voice from the pulpit, was enough to encourage and animate the minister that occupied it. Whatever he did, was done by rule; and under his care, there was no waste of time or talents or property, or any of the blessings with which he had been entrusted.

As to his religious character, it was not the hasty and half-done business of a few days of extravagant penitence, but rather the finished and solid work of many years devoted to the proper subjugation of appetite and passion, to the resolute resistance of temptation, and to the discharge of duty in his quiet and humble sphere. His growth in grace, was not like the growth of the mushroom, but like that of the noble elm which his own hand planted in his younger days, and which now spreads its shady and lofty limbs over his venerable mansion. Its gradual growth in strength and beauty seems to be happily emblematical of its own planter's growth in the habits of purity and virtue. D.

FOR THE REGISTER AND OBSERVER.

Died at South Natick, April 2d, Mrs Jane, relict of the late John Atkins, Esq. aged 78.

Protracted years to our deceased friend had not brought in their course the long train of infirmities so incident to fourscore; but with uncommon elasticity of body and mind she rested from her labors in the midst of usefulness and vigor. She rose in the morning and began to make her customary arrangements for the day; when suddenly a higher summons called her from the interests of time to those of eternity—but so short was the conflict and so serene the expression that it seemed rather like a translation, than nature's last conflict.

The deceased shrank from notoriety, yet there were some remarkable traits of character developed in her worthy of all imitation. She was a model of industry—method gave harmony to her pursuits; she profited by every day's experience, and the science and skill with which she managed her varied occupations are familiar to all who have shared the hospitalities of her home. To that home, the centre of her flectaions, her children delighted to repair, well knowing that her benevolence and interest in them knew no bounds.

In early life both herself and her late lamented partner connected themselves with a Christian Church. For more than half a century their hopes and aims were one; and life to our deceased friend wore an uncommonly sunny aspect till the removal of her husband by death, a little more than four years since. This heavy cloud of affliction did not pass away. Her constant prayer, till her release came, was, that she might be fitted for a participation in that society into which we trust she has now entered, and for a reunion with the 'loved and lost' whom she clearly foresaw had preceded her but a little way on her journey.

And when fall oft their presence comes,
As that which hath not pass'd away;
In the chang'd circle of our homes,
In meetings on each festal day;

And I shall know they are not here,
Though voice nor form I shall not see;
They live, oh God, I know not where—
But this I trust, 'they live to Thee.'

INTELLIGENCE.

Lamentable Accident.—We are called on to record the sudden death of a most valuable citizen, by one of those melancholy casualties to which men of active habits and fearless courage are peculiarly exposed.—As the train of passenger cars on the Boston and Worcester Rail Road was leaving town at 7 o'clock, on Saturday morning, James F. Curtis, Esq. the Superintendent of the Road, took a seat in one of the cars, for the purpose of examining the effect upon the road, of the heavy rain of the preceding night. As the train approached Washington street, Mr. Curtis's attention appears to have been attracted to something in the state of the road, which he wished to examine more particularly. For this purpose he suddenly put his head some distance out at the window, beckoning at the same time to the person in his view. At this instant the car reached the bridge, by which Washington street passes over the Rail Road, and he received a fatal blow on the back and side of his head, from one of the iron pillars which support the bridge, between the two tracks of the Rail Road. The train was immediately stopped, and he was taken from the car, and conveyed to his own house, in a state of insensibility. The most efficient and skilful surgical aid was afforded, with the least possible delay, but in about an hour after the accident he expired.

Mr. Curtis has been a most faithful, active and efficient officer of the Rail Road, for more than four years, and under his direction and superintendence the system of transportation, both of passengers and freight, had been reduced to an admirable degree of regularity and precision. His intelligence, promptness, and watchfulness had done much in overcoming the obstacles to be encountered in establishing a kind of business which was entirely novel, and in which there had been very little previous experience, in this part of the country, to serve as a guide. As a citizen and companion Mr. Curtis was distinguished for his uprightness, frankness, and benevolence. He possessed in a high degree the respect and confidence of the community, and he was endeared to a large circle of friends, to whom, as well as to his young and distressed family, his sudden death will be a most painful bereavement. *Daily Adv.*

In reference to the above appropriate notice of Mr Curtis, and the lamentable accident, by which a valuable life has been sacrificed, we cannot refrain from expressing the wish, that coming as the notice does from a source likely to produce an efficient influence, it had been accompanied by a remark, upon what we consider a *fatal* oversight in the construction of the bridges on this, and several other of our railroads. The instance here so deeply and generally lamented, is not the only one which has proved that the present construction of the bridges was indeed a *fatal* oversight.

It cannot be supposed for a moment, that it was contemplated or imagined, by the Legislatures from whom the charters of these roads were obtained, that they would in any part be so constructed as to admit of the possibility of such fatal accidents as the one here referred to. If this be true, then the *spirit* of the charter, at least, has not been conformed to, in the construction of the roads, whatever may be said of the *letter*.

This is indeed an affair of too deep importance to the safety of those who travel, to be passed over without a strong and persevering attempt, if such should be necessary, to have this great evil and danger remedied as soon as may be.

We trust that the deplorable event, will itself have appealed so powerfully to the humanity of the Directors on this particular road, that no suggestion or urging from abroad will be necessary to induce them at once to set about a reconstruction of all the bridges where there may be a *possibility* of such fatal accidents, from the mere indiscretion, or momentary forgetfulness, of even the most unpractised traveller.

Melancholy Casualty.—We are sorry to learn that the Hon. Luther Lawrence, Mayor of the City of Lowell, yesterday, in consequence of a fall at one of the Mills of that city, received a blow in the head which caused his immediate death. Mr. Lawrence has been well known as an eminent and highly respected Member of the Bar of the county of Middlesex, and as a most useful and public spirited member of the community, having filled with credit various responsible public offices besides that which he filled at the time of his death, among others, that of a member of the Legislature, and Speaker of the House of Representatives. He moreover enjoyed the respect and esteem of a large circle of personal friends, who will deeply lament his sudden death.

Since the above was written, we have received the following under date of

LOWELL, Wednesday, April 17.

I am pained to state the sudden death of the Mayor of this city, the Hon. Luther Lawrence, a little before twelve o'clock this day. He fell from a height of about eighteen feet into a wheel pit of a new mill, belonging to the Middlesex Company. He was taken out in a state of insensibility, and survived about half an hour. He had been with a friend who happened to be in the city, to point out to him the progress of the work, and slightly tripping near the edge of the pit, fell in.

Our community have never felt a more painful shock, or suffered a severer loss.—*Daily Adv.*

From the disputed Territory and New Brunswick.—The Fredericton Sentinel of the 6th inst. says, on the authority of a person from the Aroostook, that the American militia were about to commence their march homeward, leaving the land agent with a party of about 200 men behind them. Two booms had been thrown across the river, for the purpose of preventing the passage of timber in the spring; but with what effect, the Sentinel remarks, remains to be proved.

We learn from the same paper, that the New Brunswick militia and voluntary force, were to cease to receive pay and rations on the 10th inst, with the exception of one Captain, one Subaltern, two Sergeants, and thirty rank and file, to be stationed at Woodstock; one Subaltern, two Sergeants and thirty rank and file at Tobique and the mouth of the Restook, and a similar detachment at St. Andrews, for the protection of the Queen's stores.

New York Election.—The city election in New York, which closed on Thursday the 10th inst. terminated in the choice of Mr Varian, the Van Buren candidate for Mayor, by a majority of 1059 votes over Mr Clark—there being about fifty scattering votes. The Van Buren ticket for Common Council succeeded in twelve Wards, leaving only five in favor of the Whigs. The number of votes polled was 41,280.—The number in November last was 39,793, in April, 1837, 35,019. This is the largest vote ever given.

The New Orleans Bee states, by authority, that Gen. Hamilton of S. C., Col. White of Florida, and other distinguished citizens of the United States, in declaring their intention to become citizens of Texas, had no idea of abandoning their allegiance to the U. States. It does not require a renunciation of citizenship of the U. States to become citizens of Texas; there being a provision of the law in the latter republic, which allows of citizenship without such renunciation—a provision which was adopted to avoid placing emigrants in the attitude of aliens to their native States, before the final recognition of the independence of their adopted country.

Great Rain.—It was ascertained on Wednesday evening that the amount of rain that had fallen, since Thursday evening, of the last week, was six inches and seven tenths. Add to this the powerful rain of Wednesday night, and the amount must exceed seven inches.

The Rev J. P. B. Wilmer, of the Episcopal Church, late Chaplain of the University of Virginia, has been appointed Chaplain in the U. S. Navy, and ordered to the frigate Constitution, Commodore Claxton, about to sail from Norfolk for the Pacific.—*Charleston Courier.*

Death of Mr. Blumhardt.—We learn from the Paris Journal of Evangelical Missions for January, that Mr. C. G. Blumhardt, the pious, learned, and venerable Inspector and Founder of the Missionary Institution of Basle in Switzerland, died in that city on the 19th of December, after a long and painful illness. 'This loss,' says the Journal, is 'incalculable. No one in Europe was better acquainted than him with the work of missions, loved it more, or labored more for it. He was, for near 25 years, the soul of the Missionary Society of Basle.—*N. Y. Obs.*

British Royal Society.—The following complimentary notice of the late Dr Bowditch is an extract from the address of the President of the Royal Society, the Duke of Sussex, at a meeting held on the 30th of November last.

The address of his Royal Highness thus concludes:

'When we consider the circumstances of Dr Bowditch's early life, the obstacles which opposed his progress, the steady perseverance with which he overcame them, and the courage with which he ventured to expose the mysterious treasures of that sealed book (Mecanique Celeste) which had hitherto only been approached by those whose way had been cleared for them by a systematic and regular mathematical education, we shall be fully justified in pronouncing him to have been a most remarkable example of the pursuit of knowledge, under difficulties, and well worthy of the enthusiastic respect and admiration of his countrymen, whose triumphs in the field of practical science have fully equalled, if not surpassed, the noblest works of the ancient world.'

From Mexico.—By an arrival from Tampico yesterday, intelligence of an event highly propitious to the cause of Federalism was received. A letter has been shown to us, addressed to the collector of this port, Mr Breedlove, by the American Consul at Tampico, stating that General Mexia had an action with the government troops under General Cos, on the 15th of March at Tuspan, and forced him to surrender. The engagement was well contested and bloody. The number of the killed among the Centralists was computed at nearly three hundred, and seven hundred were taken prisoners. The loss on the side of the Federalists is not stated. The rout of Cos' army was complete—very few of the soldiers made good their retreat from the field of battle, nearly all being killed or captured. General Cos, it is said, made a very narrow escape by putting on a disguise, under which he eluded the vigilance of his pursuers. If caught, the probability is that he will not fare so well as he did in the Texian campaign, as it is not against the rules of Mexican warfare to shoot prisoners. The defeat of General Cos, will no doubt frustrate the plans of General Bustamente and Arista, who were marching upon Tampico with a formidable force, and be thus compelled to a retrograde movement. The unexpected and brilliant success of Mexia, had infused fresh hope into despairing Federalism. The event was celebrated at Tampico, with public rejoicings. If the victory is followed up and pushed with vigor, it may result in the subversion of the present government; it even now totters to its fall. A series of disgraceful failures and blunders, has rendered it obnoxious to the people, to whom any change would be acceptable that promised deliverance from the tyranny of their present rulers.—*New Orleans Bulletin.*

From England.—The Great Western, which has been, for several days expected, arrived at New York, on Sunday night, bringing English news to March 22d. We copy the following brief notice of the state of feeling in England on the subject of the boundary difficulties, from the Evening Transcript of Tuesday.

The news is decidedly *pacific*. The President's message and the preliminary proceedings in Congress on the boundary question, with the memorandum agreed upon by Mr Fox and Mr Forsyth, were received in England by the packet ship England, on the 20th March, and the proposed temporary adjustment of the dispute, as per protocol, appears to have given general satisfaction, and even the most violent of the Anti-American journals—with one or two exceptions only—are comparatively moderate in their language, and their general tone is deprecatory of War.

The subject produced in England less sensation, than was anticipated here, and was deemed, generally, a local boundary question, and no fear was entertained that the amicable relations of the two countries would be disturbed. Passengers, of intelligence, in the Great Western, say that the idea of going to war with this country is deemed by the people and the Government, preposterous.

The steamer in Liverpool which carried out the *War* Speeches in Congress, and the law authorizing the raising of men and money to support our claim to the territory, had not, however, arrived when the Great Western left Bristol, and the effect of that intelligence remains to be seen.

It was considered probable at the latest date, that the ministry would resign, on account of a difference with the Commons, in regard to the administration of the affairs of Ireland.

In France, the elections having resulted unfavorably to the Cabinet, the ministers again tendered their resignation, and it was accepted.

The constitution of the new ministry had not been officially announced; but it is given as follows by the London papers: Marshal Soult, War and President; Thiers, Foreign Affairs; Passy, Interior; Humann, Finance; Dupin, Justice and Religion; Duperre, Marine; Dufaure, Commerce; Sauzet, Public Works; Villemain, Public Instruction.

The dispute between Belgium and Holland is considered as settled. The Belgian Chamber of Deputies having agreed to accept the treaty as proposed by the London conference.

England's East India neighbors are giving her much trouble. The intelligence from her possessions in that quarter is ominous of evil.

The Emperor of Russia, convinced of the mischievous effects of the lottery on the poor and industrious peasantry of Poland, has published a decree, ordaining that the lottery shall be abolished in the Kingdom of Poland on the 1st of January, 1840.

The Wesleyan Centenary Fund, at the latest date, had increased to $812,520.

FROM TURKEY.—*Fire at Constantinople—Vizier's palace destroyed.*—A dreadful conflagration has destroyed the Vizier's palace, called the Sublime Porte, and which included the different ministerial and administrative offices. The catastrophe occurred at an early hour on the 21st January, and in a few hours the palace was burnt to the ground. The greater part of the archives, which were deposited in subterranean apartments, were saved, but almost all the papers remaining in the office were destroyed. The loss occasioned by the disaster is estimated at nearly 20 millions of piastres. When the flames were first perceived, the Pachas and all the authorities of the capital proceeded to the scene of conflagration, and exerted themselves with the utmost activity and zeal, especially the Captain Pacha. The toumrouk or prison of the Sublime Porte was opened before the flames reached it, and all the prisoners were set at liberty. Among the number was a notorious robber, lately arrested, and several Ionians belonging to the same band. Several of these individuals, instead of profiting by the opportunity, applied to the authorities to be again confined, but it was supposed that most of them afterwards changed their minds and decided upon quitting the country. The offices of the Sublime Porte had been previously transferred to the palace of the Seraskier. This is the third or fourth accident of the kind that has happened within 50 years. The last fire took place in 1827, and the new palace was reconstructed in 1829. A coffer containing 60 jewels of great value, had been lost during the fire, and the government had requested all the ambassadors to have the luggage of every traveller examined before leaving the city in hopes of finding it.

Spain.—The Paris Mesager states that the recent executions of the Carlist officers at Estella were preceded by a proclamation, dated on the 18th inst. from Estella, in which Maroto denounces the chiefs whom he had condemned to death as traitors to the cause of Don Carlos, which they had compromised by their malversation, their indolence, and their connivance with the enemy. 'On the 21st,' it adds, 'after becoming acquainted with the atrociously severe measures of his officers, Don Carlos also published a proclamation, in which he declares that Maroto, having exceeded his orders, is deprived of all authority, and that the officers under him are no longer to obey his commands. These occurrences have spread consternation among men the most devoted adherents of Don Carlos. Maroto has under his command the majority of the Carlist troops, most of whom are personally attached to him; and it remains to be seen whether he may not raise the standard of revolt, and thus create a third party, the formation of which must necessarily involve the affairs of Don Carols in ruin.'

MIDDLESEX COUNTY BIBLE SOCIETY.

The annual meeting of this Society will be held by permission of Providence, the present year, in Charlestown on the last Wednesday in April, the 24th proximo. The Society will meet for business at the *Boylston chapel* near Rev. Dr. Walker's church, at 10 A. M.; and public religious services will be attended in Dr. Walker's church at half past 2. P. M. Attendance of all the members is particularly desired.

I. WILDER, *Recording Secretary*,
Concord, March 29, 1839. 3t

NOTICE.

The Middlesex Bible Society Depositories, are newly furnished with Bibles and Testaments, which can be had, by members of the Society, and by the indigent; according to rules heretofore established by the Society. The Bibles and Testaments are of various size, print, binding and price, suited to the wants of most classes, from the aged to children of the Sabbath school. The present Depositories are three in number: one at Cambridge, kept by Dea. Levi Farwell: one at Concord, kept by Capt. John Stacy: and one at Lowell, kept by Mr. S. B. Simonds, No. 34. Merrimack street.

By order of the Executive Committee.

JOEL FITCH, Treasurer.

Bedford, March 30, 1839.

MARRIAGES.

In this city, Dr. B. F. Bugard to Miss Almira Jacobs; Mr Edward Wyman to Miss Elizabeth F. Hadley, of Illinois.

In this city, by Rev Mr Gray, Mr John H. Gilman, of Springfield, N. H. to Miss Caroline Freeman.

In Chelsea, by Rev. Mr Alger, Dea. John Fenno, to Miss Lucy E. Heard, daughter of the late Joseph Heard, Esq.

In Roxbury, on Sunday evening, by Rev. Mr Putnam, Capt. Henry P. Barker, of New Bedford, to Miss Emily Eastham, formerly of Exeter.

In Salem, 13th ult. by Rev. Dr Brazer, Michael B. Boden to Miss Elizabeth M. Cushing.

In Walpole, 14th ult. by Rev. Mr Storer, Mr John A. Gould, of Newton, to Miss Nancy P. Hartshorn.

At Brooklyn, N. Y. Seth Haskell Low Esq. formerly of Salem, to Miss Rebecca Ann Cutler, formerly of Boston.

In St. Thomas's Church, Taunton, on Wednesday last, by the Right Rev. Bishop Griswold, the Rev. Henry W. Lee, of Springfield, to Miss Lydia M. Morton, daughter of the Hon. Marcus Morton, of T.

In Michigan city, March 17, Mr Fisher Ames, of the firm of Fisher Ames & Co. formerly of Bridgewater, Mass. to Miss Marietta White.

In Concord, N. H. 9th inst. Rev. Henry S. G. French, of Boscawen, to Miss Sarah C. Allison, of Concord. They are both designated as missionaries to Bankok, Siam, and are expected to leave this country in May next.

In New York, 10th inst. by Rev. Robert S. Northom, Stephen P. Northom, Jr. of Pittsburg, Pa. to Mary B. daughter of David Fairbanks, Esq.

DEATHS.

In this city, on Friday last, Agnes Lee Watson, daughter of the late Marston Watson.

Mrs Hannah Jones, wife of Mr Benjamin Fossendan, and daughter of the late Hon. Wm. Spooner, 29.

In Leicester, 13th inst. T. Mather Clapp, a medical student, 19, eldest son of John Clapp, Esq.

In Philadelphia, 14th inst. Dr Edward G. Davis, son of the late Jonathan Davis, of Boston.

In Swanzey, N. H. 7th inst. Mr Barzillai Streeter, 79, a soldier of the revolution, and father of the Rev Sebastian Streeter, of this city.

In Wheeling, Hon. Alexander Caldwell, Judge of the United States Court in the Western District of Virginia.

In Jamestown, R. I. Hazard K. Carpenter, Esq. 40, one of the Judges of the Court of Common Pleas in Rhode Island.

In Cuba, in Feb. Capt. J. Oliver Wilson, 56, formerly of Bristol, R. I.—he was commander of the privateer Yankee, in the late war.

In Tallahassee, Florida, 25th ult. Otis Fairbanks, Esq —a highly respectable citizen of Boston, had for a number of years been affected with pulmonary consumption, and had spent the last few winters at the south for the benefit of his health.

In Manchester, England, 3d of March Mrs Elizabeth Jane, wife of Mr P. T. Homer, of Boston, and daughter of Jas. Rundlett, Esq. of Portsmouth, N. H.

SPECTACLES LOST.—Lost, or left, perhaps, at some counting room in the city,—a pair of spectacles,—steel bows, in a black morocco case, open at each end. The finder will confer a favor by leaving them at the office of the Christian Register, over 19 Water Street. april 20

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. C. Palfrey.* Published monthly at three Dollars per annum.

[*Opinions of the Press.*]

'The number before us is beautifully printed. The Miscellany is intended to supply a vacuum in the periodical literature on the basis of Unitarian views of Christianity, and we doubt not that from the numerous and constantly increasing body of that denomination, it will receive from them a generous support' (Norfolk Patriot.)

'The Monthly Miscellany of Beligion and Letters' is the title of a periodical, the first number of which was published on the first day of the month by W. Crosby & Co. 118 Washington Street. It is under the control of Rev Cazneau Palfrey, as editor, whose reputation as a scholar, a gentleman and a Christian, is a sufficient guaranty that the work will make no pretensions that will not be fully justified. From the signature attatched to several articles, it is presumed that the Rev. Mr. Gannett of this city has been a liberal contributor to this number. The work is appropriately designed for a numerous class of readers—'not to be a controversial work'—but 'to furnish religious reading for the *people*.' It has our best wishes for success.—Boston Courier.

The undertaking is an important one, and if the Journal be successful in obtaining the support which it will require—as we sincerely hope it may be—it will confer a great benefit upon the cause of Liberal Christianity and sound literature.—Chr. Register.

The Monthly Miscellany, to be edited by the Rev. Cazneau Palfrey. We invite the attention of our readers to the prospectus of the newly projected work called the Monthly Miscellany. The plan of this periodical is based upon the intellectual and moral wants of our community and age, and is so well presented in the Editor's own language, that any but a general reference to it from our pen, would be superfluous. We hope the Editor will find a reading patronage corresponding to his well known high qualifications for the work which he proposes.—Chr. Monitor.

'It seems to us that such a work as this is much needed in the community, and when we consider the great proportion of talent and wealth embraced within the circle of this religious denomination, we cannot but believe that the present work will receive a support commenturate with its merits.'—N. H. Argus

Subscriptions received by the principal Booksellers throughout the country and by WM. CROSBY & CO, Publishers, 118 Washington street.

a20

CARPENTER'S HARMONY.—Apostolical Harmony of the Gospels, founded upon the most ancient opinion respecting the duration of our Savior's ministry, and exhibiting the succession of events in close accordance with the order of the two Apostolical Evangelists. With dissertations, notes, and maps. 2d edition. By Lant Carpenter, LL D.

The Christian Examiner for March, 1839, speaking of the above work, says—

'We announce with pleasure the arrival of a number of copies of the second edition of Dr Carpenter's Harmony of the Gospels. The Review of the first edition of this work, which appeared in our number for March, 1837, is kindly acknowledged by Dr Carpenter in his preface, and alluded to elsewhere in the present edition. The Dedication to the Queen, which excited, on its appearance, such an outbreak of jealousy and spleen in certain quarters of the establishment, is expressed in a strain of simple and respectful manliness. Some alterations and additions have been made in the work, but it remains substantially the same as before. To those who are interested in the study of the scriptures, whether ministers, teachers of youth, or others, we unhesitatingly recommend it as the most valuable book of its kind.'

april 20 JAMES MUNROE & CO.

NEW BOOKS.—Sedgewick's Public and Private Economy. Part 3d.
The Cabinet Minister, by Mrs Gore. Bogota in 1837.
Henry Clay's Speech on Abolition Petitions.
Dr Channing's Letter to Jonathan Phillips, on the Slavery Question.
Part 4. Pictorial Shakspeare, containing Love's Labor Lost.
London in 1838.
Bianca Visconti, by N. P. Willis.
The Life of Bishop Cheverus, by Dubourg.
Malcom's Travels in Eastern Asia, 2 vols, plates.
Received by JAMES MUNROE & CO. 134 Washington st. april 20

NEW WORKS ON AGRICULTURE AND HORTICULTURE. WEEKS, JORDAN & CO Washington street, Boston, have in course of publication a series of practical works on the Theory and Practice of Agriculture, Horticulture and Floriculture, and Farming and Gardening in all their varieties, also on Swine, Horses, Cattle, Bees, Silk, Beet Root Sugar, the Diary, Manures, &c. The works will be by the very best authors, and will be printed and bound in handsome style, and where necessary, illustrated with engravings. Some of the series are already published and others in press. They will be sold separately or in sets as may be desired.

The works published are—

1. Kenrick's Silk Grower's Guide, a practical work on the growing of the Mulberry, with some instructions concerning the Silk Worm and its product.
2. Cobb's Silk Manual, with twenty engravings of Machinery, Worms, Reels, Leaves, &c. Mr Cobb is so well known as a pioneer in the Silk culture, and his experience has been so extensive that his work will be found one of the very best for the American Silk Culturist.
3. Fruit-Garden Companion, by E. Sayers, a practical Gardener, author of the 'Flower Garden Companion.' The Post says, 'Mr Sayers has proved himself a thorough master of his subject, and this work cannot fail to be highly popular with the votaries of that beautiful science.'

The following are nearly ready or in preparation.

1. The Economy of the Hog Pen, or the Raising and Fattening of Swine, by Henry Colman, Commissioner of Agricultural Survey for the State of Massachusetts.
2. The Economy of Manure, or the Method, Materials and mode of applying Manures.
3. Flower Garden Companion, new edition, by E. Sayers, author of 'Fruit Garden Companion.'
4. Culture of the Dahlia and Cactus, a practical Treatise on its Culture, Varieties, situation, description of good Flower, and the management of the Cactus Tribe in a greenhouse and in the room.
5. Kitchen Garden Campanion, by an experienced Gardener.
6. The Apiary, or Rearing Bees, &c. &c.
7. Practical Agriculture, for the general Farmer. By a well known writer.
8. The Diary—Cows, Milk, Butter, Cheese, &c.
9. The Farrier, or a Treatise on Raising, keeping and treatment of the Horse, Disease, &c.

☞ Every one acquainted with the Agricultural prospects and past progress of our country feel that it has advanced as much within the past ten years, as it had for the previous half century, and the works issued in our series will partake of the spirit of the times. a 20

MEADOWS' FRENCH DICTIONARY, just published by A. V. BLAKE, 38 Gold Street, New York, and for sale by the Boston Booksellers. In addition to the usual matter in such a work, it contains a List of Christian and Proper Names, and the Names of Countries and Nations. As now presented to the Public from the American Editor, it is improved by a general Revision, and numerous Additions, and is believed to be better adapted to the use of Schools than any similar Production known in this Country. The following are among its prominent Advantages.

First.—It is in a form the most desirable for use; neither so large, nor so small, as to be inconvenient in being handled with other books.

Second.—It is on fine white paper, and is bound in morocco; and the whole appearance is adapted to the Centre Table, for reference in reading, as well as for the School Room in study.

Third.—The Author has adopted the pure English sounds, by means of which the learner, with very little previous instruction, can readily acquire the correct pronunciation of any French word.

Fourth.—It is also the cheapest French Dictionary of its value which has been published. The Dictionary of Boyer is sold to the trade at wholesale, at two dollars and fifty cents a copy. Meadows' Dictionary contains, by accurate calculation, one-fifth more of matter than Boyer, and yet is sold for less than half the price of that.

The above Work is published by the Subscriber, at 38 Gold Street; and may be seen and examined at the principal Book Stores. Instructors are particularly desired to call and examine it. Numerous recommendations from Teachers who have used it, might be given; and also from the Periodical Press; but they are thought to be unnecessary. The Book speaks for itself. The most hasty examination will satisfy any one competent to form an opinion, that the Publisher has not overated it. However, extracts from two of the Notices referred to, are annexed.

From a Letter written by a Clergyman at the head of one of the principal Female Schools in the United States.

'Meadows' French and English Dictionary is a work, in the opinion of competent Instructors, eminently adapted to facilitate the acquisition of the *correct pronunciation* as well as of the idiom of the language.'

A Teacher of New England, extensively known to the public, says thus of Meadows' Dictionary

'I have no hesitation in giving it as my opinion, that this work is the best in use for Scholars studying the French Language as well as for Reference. I shall recommend it wherever I have opportunity to do so.'

The Publisher will furnish the above work, to Teachers and to Booksellers on the most liberal terms; and all orders will be thankfully received. Those desirous of causing an improved taste in regard to School Books, will be likely to encourage the present Effort to that object. He has spared no reasonable Expense in doing it. april 20

YOUNG LADIES'
Day and Boarding School in Roxbury.

MR. and Mrs. B. KENT have removed their Young Ladies' Day and Boarding School to the third house on Highland street, near the Norfolk House, where their next quarter will commence on Monday, April 29th.

Terms.

TUITION—English branches, per quarter,	$12
do with Latin, French and Drawing	15
do do with Spanish	20
Music—by an accomplished teacher,	12
Use of Piano—divided among pupils,	12
Board, exclusive of washing, per week,	3

Roxbury, April 15. a20

ROCKINGHAM ACADEMY.

Kept by Mr. T. P. Ropes, (formerly of Lexington) delightfully and healthfully located in Hampton Falls, N. H. 40 miles from Boston. Communication direct and cheap by eastern railroad. Board $1,50 per week; tuition $3,50 to $4,50 per quarter. Summer term begins April 17th.

Hampton Falls, April 2d, 1839.

PURE SPERM OIL.

E. T. HASTINGS, 101 State street, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense.

jan 13 1stf

NEW BOOKS.—Aids to Preaching and hearing, by Thomas H. Skinner, 1 vol.

A View of the Action of the Federal Government, in behalf of Slavery, by Wm. Jay—1 vol.

Travels in South Eastern Africa, embracing Hindostan, Malaya, &c. by Howard Malcom—2 vols.

Lectures upon the History of St. Paul, delivered by the Rev. Henry Blunt, A. M.—1 vol.

Demonstration of the Truth of the Christian Religion, by Alexander Keith, D. D.—1 vol, &c. Just received and for sale by C. C. LITTLE & JAMES BROWN, 112 Washington street. april 20

TREATISE ON THE CONTRACT OF SALE: by R. J. Pothier—translated from the French, by L. S. Cushing: 1 v. 8vo.

Just received and for sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington st. a 20

NEW BOOKS.—The Romance of the Harem, by Miss Pardoe, author of 'The City of the Sultan,' in 2 vols.

The American in Paris, by John Sanderson, in 2 vols. &c.

This day received and for sale by
CHAS. C. LITTLE & JAS BROWN,
a 20 112, Washington street.

ENGLISH BOOKS OF FLOWERS.—Flora's Gems: or the Treasures of the Parterre—twelve Bouquets, drawn and colored from nature. By James Andrews.

The Romance of Nature: or, the Flower Seasons Illustrated By Lousia Anne Twamley—1 vol.

The Floral Cabinet, and Magazine of Exotic Beauty. By G. P. Knowles and Frederick Westcott, Esqs—1 vol.

The Moral of Flowers, illustrated by colored engravings—1 vol.

The Spirit of the Woods, illustrated by colored engravings—1 vol.

Our Wild Flowers. By L. A. Twamley.

For sale at
a20 TICKNOR'S.

POPULAR MEDICINE; or Family Adviser; consisting of Outlines of Anatomy, Physiology, and Hygiene, with such hints on the Practice of Physic, Surgery, and the diseases of Women and Children, as may prove useful in families when regular physicians cannot be procured—being a companion and guide for intelligent Principals of manufactories, plantations, and boarding schools, Heads of families, Masters of vessels, Missionaries, or Travellers; and a useful sketch for young men about commencing the study of Medicine. By Reynell Coates M. D.

For sale at TICKNOR'S. a 20

ENGLISH AND AMERICAN STATIONERY—A good assortment constantly for sale by
a 20 JOSEPH DOWE, 22 Court st.

UNITARIAN TRACTS.—No 120. 'Come over and Help Us.' A Letter to Rev. George Putnam, by E. Peabody.

No. 121. 'To the Law and the Testimony.' A discourse on the deference paid to the Scriptures by Unitarians, by James Walker.

No. 122. Remarks on Creeds, Intollerance, and Exclusion, by William E. Channing, D. D.

No. 123. Charges against Unitarianism, by E. Peabody.

No. 124. A tribute to the Memory of Noah Worcester, D. D., by W. E. Channing.

No. 125. The Nature, Reality and Power of Christian Faith, by Henry Ware jr.

No. 126 The Sunday School, a discourse pronounced before the Sunday School Society, by Wm E. Channing.

No. 127. What is Truth? by Rev Andrew P. Peabody.

No. 128. A Young Man's Account of his Conversion from Calvinism. A statement of Facts.

No. 129. True Grounds of Christian Unity, by Rev. G. Putnam.

No. 130. A Rational Faith competent to the wants of Man.

No 131. The Thirteenth Report of the American Unitarian Association, with the proceedings of the Annual Meeting, May 20, 1838.

No. 132. Duty of Promoting Christianity by the circulation of Books. By Henry Ware jr.

No. 133. The Future Life, by William E. Channing.

No. 134. Repentance the Ground of Forgiveness, by Rev. Joseph Hutton, LL.D, of London.

No. 135. The worship of the Father, a service of Gratitude and Joy. By W. E. Channing.

No. 136. Reason and Revelation. By Rev. A. A. Livermore.

The Tracts of the A. U. A. can be had of the publishers, bound in eleven volumes at the low price of 75 cents per volume.

JAMES MUNROE & CO.
Agents of the American Unitarian Association,
j19 134 Washington street.

YOUNG LADIES' SEMINARY.
KEENE, N. H.

THE School continues under the care of those Teachers who were associated with Miss Fiske, the late Principal. Every exertion will be made for the mental, moral, and religious improvement of the pupils; particular attention will also be given to their health and manners.

As only a limited number will be received into the family, it is desirable that applications should be made as early as possible.

TERMS.

Summer Term for the year 1839—22 weeks.	$55 00
Winter

POETRY.

FOR THE REGISTER AND OBSERVER.

'No bitter tears for thee be shed,
Blossom of being seen and gone!'

No tears for thee, my angel babe!
No bitter tears for thee,
For thou hast safely stemmed the tide
Of life's dark troubled sea;
But bitter tears *were* o'er thee shed,
Upon that mournful day,
When all a mother's earnest soul
Was poured forth in this lay—

'Awake, awake, my own sweet babe!
It is thy mother's voice,
Awake, and let those beaming eyes
Once more her heart rejoice;
Look up! for thou hast slumbered long—
Too long, my babe, for thee,
Look up! and let thy first bright glance
Be fixed alone on me.

I look upon thy infant cheek,
And weave a happy dream
Of days when thy sweet life shall flow
In one unsullied stream;
When thou, my bright, my beautiful,
Shalt linger by my side,
And share thy mother's fondest love,
Whate'er of fate betide.

My boy! is *that* the hue of life
That gathers o'er thy brow?
Is that pale lip the one I pressed
In ecstacy but now?
Oh, can it be that those dear eyes
Shall ne'er unseal again,
And that soft cheek so lovely now,
No more its bloom retain?

Still lovely! oh, that placid look
So much of Heaven reveals,
That angel brow o'er which the shade
Of death so lightly steals;
Those eyes that never more can shed
A single sorrowing tear,
And that young heart which ne'er can feel
The woes that wait us here!

And can I mourn that thou art gone,
Thus early called and blest,
That thou art gone a little while
Before me to thy rest?—
Oh no! let not one bitter tear
For thee be ever shed,
Nor let one sigh be breathed for thee,
The beautiful, the dead!

Joy! that thy spirit's eager thirst
Is quenched at holy streams,
That thy pure soul may never pine
Mid earth's unhallowed dreams,
Joy, that on thy unlovered brow,
The light shall ne'er grow dim,
Joy! that thy God hath taken thee,
Thou lovely one! to Him!

S. A. N.

For the Register and Observer.

'Keep thy heart with all diligence, for out of it are the issues of life.'

Keep, keep thy heart! the sacred shrine,
Of holy thought and heavenly fire;
And when its outward foes combine,
To waken the impure desire,
And teach the spirit's calm repose,
O, 'mid these scenes of mortal strife,
Thy heart's protecting casements close:
Its issues are the ways of life.

Keep, keep thy heart! by earnest thought
Of what thou art, and what shouldst be;
With all its hallowing influence fraught,
Let meditation steal o'er thee;
And shrink not thy own self to know
(Not as the world knows) as thou art;
For every tear of contrite wo,
Shall give thee 'surance of thy heart.

Keep, keep thy heart! by thought of *him*
Thy elder brother, guide and friend;
And when its inner lamp grows dim,
His memory with its rays shall blend;
His mighty conquests, in those hours
Where shadows o'er *his* spirit fall,
Shall wake anew thy wearied powers,
And break the soporific spell.

Keep, keep thy heart! by fervent prayer;—
Strong is the hand would break the tie,
And subtle is the waiting snare;
But raise to Heaven the asking eye,
And lowly at His footstool kneel,
At morn, or noon, or day's decline,
Or when night's star-gemmed shadows steal—
Ask—and the source of light is thine.

Keep, keep thy heart! by every power
Of holy inspiration given;
When sun-light gleams, or storm-clouds lower,
And cherished hopes are thunder-riven,
And one by one thou seest the known,
From fireside, and from board depart,
Till thou art left the last—the lone—
Still, still, unsullied keep thy heart.

Cambridgeport, April 7th. A. S.

FOR THE REGISTER AND OBSERVER.

HOME.

Home! 'tis a sweet, a thrilling sound!
How full of tender thought!
How is that soft and gentle word,
With holy feelings fraught!
How doth it strike upon my soul,
Like music's plaintive strain!
Methinks nought less then angel's voice.
Could wake that hallowed name.

How doth it lead fond memory, back
To early, happy hours!
When Love, and Hope, and Fancy's light,
My pathway strow'd with flowers;
When childhood with its careless mirth,
And bounding step of joy,
Twined pleasure's wreath around my brow,
Nor dreamed of sin's alloy;

When guardian spirits lull'd to rest,
And watched my sweet repose:
And in affection's beaming eye,
Was balm for all my woes.
Those halcyon hours are past and gone!
In vain I bid them come:
Childhood has left this throbbing heart,
Childhood has left my home.

My home! where is it? Ah! it's lost
Its bright and kindling star:
My mother's voice! I hear it not,
She dwells in realms afar.
My father's gentle words! they wake
No answering echo there:
Deserted is that hallowed spot,
Then, then, my home is,—where?

Ah! it is where my heart doth rest:
With friends, the loved, the good;
Mid the wild turmoil of the earth,
Or ocean's solitude.
And, should the friends I dearly prize
Droop on a barren sand,
Or wither 'neath the scorching skies
On Afric's burning strand,

Still, still, my heart is with them there,
Far, far, beyond the sea:
I'll dream not of Italian groves,
They have no charms for me!
And when their spirits wing their flight
To peace and rest above;
I'll cast the mantle from my soul
And seek that home of love.

Waltham, April 6th. L. B. T.

FOR THE REGISTER AND OBSERVER.

I saw a young and smiling group,
All innocence and mirth;
They met, and parted—and their love
Seemed pure as aught on earth.

But one there was, whose rapturous smile
Shone on an angel's face;
Mildness and meekness marked each step
So full of gentle grace.

But ah! the lovely and the good,
Haste to their homes on high,
And she, the loved, the blest of earth,
Now lives above the sky.

No murmurs shall our lips repeat
While flows affection's tear;
For Anne, the loved departed one,
Lives in yon glorious sphere.

MISCELLANEOUS.

PORTRAIT OF MILTON.

BY M. DE CHATEAUBRIAND.

The bard of Eden said, that a poet 'ought to be himself a true poem,' a model of the best and most honorable qualities.

Milton rose at four in the morning during the summer, and at five in the winter. He wore almost invariably a dress of course grey cloth, studied till noon, dined frugally, walked with a guide, and in the evening, sung, accompanying himself on some instrument. He understood harmony, and had a fine voice. He for a long time addicted himself to the practice of fencing. To judge by Paradise Lost, he must have been passionately fond of music and the perfume of flowers. He supped off five or six olives and a little water, retired to rest at nine, and composed at night, in bed. When he had made some verses, he sung, and dictated to his wife or daughters. On sunny days he sat on a bench at his door; he lived in Artillery Walk leading to Bunhill Fields.

He had been very handsome, and was so even in his old age. The portrait of Adam is his own. His hair was admirable; his eyes of extraordinary clearness, no defect could be perceived in them; it would have been impossible to guess that he was blind. If we were not aware what party rage can do, could we believe that it would make it a crime for a man to be blind? But let us thank this abominable hate, we owe to it some exquisite lines. Milton first replies that he lost his sight in the defence of liberty; then adds these passages full of sublimity and tenderness.

'In the night that surrounds me, the light of the Divine Presence shines the more brightly on me. God beholds me with greater tenderness and compassion, because I can see nought but Him. The divine law ought not only to shield me from injury, but render me more sacred, not on the account of the loss of sight, but because I am under the shadow of the Divine wings, which seem to produce this darkness in me. To this I attribute the affectionate assiduities of my friends, their soothing attentions, their kind visits, and their respectful behavior.'

Milton in his last days, was forced to sell his library. He drew near his end. Dr. Wright, going to see him, found him confined to the first floor of his small house, in a very small room, to which the visiter ascended by a staircase, carpeted, extempore, with green baize, to deaden the noise of footsteps, and to procure silence for the man who was advancing towards everlasting silence. The author of 'Paradise Lost,' attired in a black doublet, reclined in an elbow-chair. His head was uncovered; its silver locks fell on his shoulders; his blind, but fine dark eyes, sparkled amidst the paleness of his countenance.

A FARMER'S LIFE AND DUTIES.

If we were ever envious, it was of the farmer—the intelligent, independent farmer who owned his land, his house, and who was free from debt, whose family was growing up prosperously around him; whom God smiled upon and blessed. We have seen such a farmer; and in truth, we know of no man so happy, and no business so permanently profitable, none that makes the owner so independent. An independent farmer has his house to live in; it is his own; he has earned it by the labor of his hands. He has his granaries filled with the productions of his farm, his barns with the stock reared, and the hay raised upon his farm. His cellars are filled with the necessaries and luxuries of life. Almost every thing necessary to feed him and his family growing around him. He may raise his own pork, fatten and kill his own sheep, eat his own poultry and his own eggs—live upon his own homemade bread—knit his own stockings through the agency of his own wife and daughters—make his own butter and cheese—in short, live and dress comfortably without going off his own homestead. This is no fiction, and it is the fact the farmer is the most independent man in the community.

But in order to be happy, and to make his life useful as it ought to be, he must be intelligent—in possession of the means of knowledge—especially that kind of knowledge which relates to his own profession. He must use the means which God has given him to be happy himself and contribute to the peace and comfort of those around him. In justice to himself he will employ his evenings in the acquisition of knowledge. He will be a reader of useful books and a supporter of the public press, which brings at his door the newspaper which gives him the history of the world. Such a farmer as this will fulfil his duty to God and his fellow men, and is the happiest and the most independent among the best of men. —*Providence Courier.*

THE WIFE OF LAFAYETTE.

Extract from a letter written by Lafayette, in the year 1808, after the death of his wife, to M. Latour Mabourg, translated from one of the last volumes of the Memoirs of Lafayette, lately published in France.

'During thirty-four years of a union in which her tenderness, her goodness, her elevation, her delicacy, the generosity of her soul, charmed, embellished, did honor to my life, I was so accustomed to all that she was to me, that I did not distinguish her from my own existence. She was fourteen years old, and I was sixteen when her heart amalgamated itself with all that could interest me. I thought I loved her, that I could not do without her, but it was only when I had lost her that I was able to discover what remains to me, for the close of a life which had been so diversified, and for which nevertheless there remains no longer either happiness or even content. Though she was attached to me, I may say so, by the most passionate sentiment, I never perceived in her the slightest shade of authoritativeness, (*l'exigence*) of discontent, never any thing which did not leave me the entire freedom in all my undertakings. And if I go back to the days of our youth, I find in her, traits of an unexampled delicacy and generosity. You saw her, always associated, heart and soul, in all my sentiments, my political wishes, enjoying everything which might confer honor on me, still more, as she would say, what made me to be wholly known, and more than all glorying in those occasions when she saw me sacrifice glory to a sentiment of goodness. Her aunt, Madame Tesse, said to me yesterday, 'I never could have imagined that one could be such a fanatic for your opinions, and yet so free from party spirit.' Indeed her attachment to our doctrines never for a moment abated her indulgence, her compassion, her good will for persons of another party. She never was soured by the violent hatred of which I was the object, the ill treatment and injurious conduct toward me, were regarded by her as follies indifferent to her, from the point from which she looked at them, and where her good opinion chose to place me.

Hers was a most entire devotion. I may say that during thirty-four years, I never suffered for a moment the shadow of a restraint, that all her habits were, without affectation, subordinate to my convenience, that I had the satisfaction to see my most sceptical friends as constantly received, as well beloved, as much esteemed, and their virtues as completely acknowledged, as if there had been no difference of religious opinion, that she never expressed any other sentiment than that of hope, that in continuing to reflect, with the uprightness of heart which she knew belonged to me, I should finally be convinced. It was with this feeling she left me her last regards, begging me to read for the love of her, some books, which I shall certainly examine again with new interest, and calling her religion, to make me love it better, perfect freedom. She often expressed to me the thought that she should go to Heaven, and dare I add that this idea was not sufficient to reconcile her to quitting me. She often said to me, Life is short, full of trouble, may we meet again in God. May we pass eternity together. She wished me, she wished us all the peace of the Lord. Sometimes she was heard praying in her bed. One of her last nights there was something celestial in the manner in which she recited twice in succession, with a firm voice, a passage of scripture applicable to her situation, the same passage which she recited to her daughter on perceiving the spires of Olmutz. Shall I speak to you of the pleasure, ever renewed, which an entire confidence in her gave me, which was never exacted, which was received at the end of three months as at the first day, which was justified by a discretion proof against all things, by an admirable understanding of all my feelings, my wants, and the wishes of my heart. All this was mingled with a sentiment so tender, an opinion so exalted, a worship, if I dared to speak, so sweet and flattering, more especially gratifying, as coming from the most perfectly natural and sincere person who ever lived.

REMAINS OF A FORMER WORLD.

The important uses of coal and iron in administering to the supply of our daily wants, give to every individual amongst us, in almost every moment of our lives, a personal concern, of which but a few are conscious, in the geological events of these very distant eras. We are brought into immediate connection with the vegetation that clothed the ancient earth, before one half of its actual surface had yet been formed. The trees of the primeval forest have not, like modern trees, undergone decay, yielding back their elements to the soil and atmosphere by which they have been nourished; but treasured up in subterranean store-houses, have been transformed into enduring beds of coal, which, in these latter ages have become to man the sources of heat, and light, and wealth. My fire is now burning with fuel, and my lamp with gas, derived from coal that has been buried for countless ages in the deep and dark recesses of the earth. We prepare our food, and maintain our forges and furnaces, and the power of our steam engines, with the remains of plants of ancient forms, and extinct species, which were swept from the earth ere the formation of the transition strata was completed. Our instruments of cutlery, the tools of our machines which we construct by the infinitely varied applications of iron, are derived from ore for the most part coeval with, or more ancient than the fuel, by the aid of which we reduce all to its metallic state, and apply it to innumerable uses in the economy of human life. Thus, from the wreck of forests that waved upon the surface of the primeval lands, and from ferruginous mud that was lodged at the bottom of the primeval waters, we derive our chief supplies of coal and iron, those two fundamental elements of art and industry, which contribute more than any other mineral productions of the earth to increase the riches, and multiply the comforts and ameliorate the condition of mankind.

* * * *

The most beautiful example I have ever witnessed is that of the coal mines of Bohemia. The most elaborate imitations of living foliage on the painted ceilings of Italian palaces bear no comparison with the beauteous profusion of extinct vegetable-forms with which galleries of these instructive coal mines are overhung. The roof is covered as with festoons of the most graceful foliage, flung in wild irregular profusion over every portion of its surface. The effect is heightened by the contrast of the coal black color of these vegetables, with the light ground work of the rock to which they are attached. The spectator feels transported, as if by enchantment, into the forest of another world: he beholds trees, of form and character now unknown upon the surface of the earth, presented to his senses almost in the beauty and vigor of their primeval life; their scaly stems and bending branches, with their delicate apparatus of foliage, are all spread forth before him, little impaired by the lapse of countless ages, and bearing faithful records of extinct systems of vegetation, which began and terminated in times of which these relics are the infallible historians. Such are the grand natural herbaria wherein these most ancient remains of the vegetable kingdom are preserved in a state of integrity little short of their living perfection, under conditions of our planet which exist no more.'

EVENING BEFORE WEDDING. TWO IMPORTANT SECRETS.

[From the Nickerbocker.]

I will tell you,' continued her aunt, '[to Louise] two things, which I have fully proved. The first will go far toward preventing the possibility of any discord after marriage; the second is the best and surest preservative of feminine charms.'

'Tell me!' said Louise, anxiously.

'The first is this: demand of your bridegroom, as soon as the marriage ceremony is over, a solemn vow, and promise also yourself, never, even in jest, to dispute, or express any disagreement. I tell you never!—for what begins in mere bantering, will lead to serious earnest. Avoid expressing any irritation at one another's words. Mutual forbearance is one great secret of domestic happiness. If you have erred, confess it freely, even if confession cost you some tears. Farther, promise faithfully and solemnly, *never*, upon any pretext or excuse, to have any secrets or concealments from each other; but to keep your private affairs from father, mother, brother, sister, relations, and the world. *Let them be known only to each other, and to your God.* Remember that *any* third person admitted into your confidence, becomes a party to stand between you. They will naturally side with one or the other. Promise to avoid this, and renew the vow upon every temptation. It will preserve that perfect confidence, that union, which shall indeed make you as one. Oh, if the newly married would but practice this simple duty, this secret spring of connubial peace, how many unions would be happy, that are now miserable!'

Louise kissed, fervently, the hand of her aunt, and said: 'I see it all. Where there is not this implicit confidence, the pair remain, even after their marriage, as strangers. They cannot understand each other; and without mutual confidence, there can be no real happiness. And now dear aunt, what is the best means of preserving female beauty?'

Her aunt smilingly answered: 'We cannot conceal from ourselves that we love and admire what is beautiful, more than what is not; but what peculiarly pleases, what we really call beautiful, is not hair or complexion, form or color. These may please in a picture or a statue; but in life, it is *the mind*, the soul, which displays itself in every look and word, and charms alike in joy or sorrow. This, too, is expected from, and alone renders worthy of love, a beautiful exterior. We find a vicious man hateful and disgusting, even if polished and elegant in manners and appearance. A young female, who would retain the love and admiration of her husband, after the charms of person which attracted him have vanished, must keep bright and in constant play, the graces of the mind, the virtues of the soul. Wisdom and prudence do not always increase with years, while faults and passions generally do. Virtue, however, cannnot change. It is the same throughout eternity; unalterable, like its divine author. If, therefore, you would preserve your union inviolate and happy upon earth, and be reunited to the beloved one in heaven, 'keep your heart with all diligence;' so shall you retain that spiritual beauty, that more perfect loveliness, which your husband will love and admire, long after the cheek has faded, and the form lost its symmetry. I am not a hypocritical devotee, nor an old woman, dead to all the pleasures and enjoyments of life. I am but seven-and-twenty. I enter with avidity into the pleasures and feelings of the world; but I say you, there is no other security for enduring happiness.'

Louise threw her arms ronnd the neck of her aunt, and kissed her tenderly.

NEW JUVENILE BOOKS.—JOSEPH DOWE, 22 Court Street, has in press and will publish in a few weeks, a good variety of Juvenile Books—suitable for Sabbath School Libraries.
6w april 13

BIBLES.—Quarto and Pocket Bibles, some in rich Bindings, for sale at a low price by JOSEPH DOWE, m9 22 Court street.

MRS FOLLEN'S MARRIED LIFE.—Sketches of Married Life. By Mrs Follen, author of Well Spent Hours, &c. Revised edition. Just Published, for sale by JAMES MUNROE & CO. 134 Washiagton Streer. m 23

WORKS ON AGRICULTURE, &c.—Elements of Practical Agriculture, by David Lowe, Esq 1 vol.
Encyclopædia of Agriculture, by J. C. Loudon, 1 vol, 8vo.
British Husbandry, exhibiting the Farming practice in the various parts of the United Kingdom, 2 vols.
Marshall's Agriculture of the southern counties of Great Britain, 2 vols.
Nature and Property of Soils, &c. by John Morton, 1 vol.
Treatise on Cattle, their breeds, management and diseases, 1 vol.
History of Sheep, their breeds, management and diseases, 1 vol.
History of the Horse, with a treatise on Draught, &c. 1 vol.
Treatise on the breeding, rearing and fattening of Poultry, by James Man.
The Fruit Cultivator, by John Rogers, 1 vol.
C C. LITTLE & JAS. BROWN, a13 112 Washington st.

CLASSICAL JOURNAL.—Valpy's Classical Journal, from its commencement in March 1810, to December 1829, 40 vols. neatly bound in half calf. For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. a13

SUNDAY SCHOOL DEPOSITORY.
124 Washington St. corner of Water Street.
AT this depository may now be found a complete collection of Books for Sunday Schools of the Unitarian Denomination. As the season for replenishing Libraries is approaching, the attention of Clergymen and others is invited to the subjoined list of Books, which are but a small part of the variety to be found at the above store. Catalogues may be found at said store, comprising a much greater variety.

New Books.

Gift for Children	Letters on Sabbath Schools
Mary Howit's Prose	Alice Bradford—new ed
Ditto " Verse	Pictures and Stories
Parley's Christmas Tales	Sick Child
" Christmas Present	Wise King
" Rambles	Life of Jacob and Joseph
A mother's Library for little folks	New Year's Day
	Story Reading
Rose and her Lamb	Riches without wings

—*Also*—

Sacred offering	Two Mothers
Boy and Birds	Helon's Pilgrimage
Rich Poor Man, &c	Teacher's Present
Conversations of a Father	Sunday School Conversations
Flowers of Fable	Scripture Stories
Annette Warrington	Evening Hours
Willson Avery	Flower Faded
Clara Nugent	Providence as manifested
Mc Arthy Family	Good Resolution
Memoir of Whitman	Life of Daniel
Village Choir	" Peter
S. S. Teacher's Funeral.	" Elisama
Young Lady's Aid	" Elisha
Young Man's Assistant	" Jacob and Joseph
Ann L. Boutelle	Biblical antiquities
Egypt, Arabia Petræa, and Holy Land	Tahiti
Chronicles of a School Room	My Friend's Family
Rollo learning to talk	Shepherd of Salisbury Plain
" " Read	Reformed Family
" at Work	Jane and her Teacher
" " Play	Orphan Asylum
" " School	Best Friend
" " Vacation	Glow Worm
Bible Illustrations	Boy in Prison
Brancroft's Washington	Nursery Book
Early Days	Rusty Needle
Todd's Lectures to Children	The Ploughman
	My Picture Book
Memoir Buckminster &c	Busy Bee
Alnomuc, or the Golden Rule	Larks Nest
	The Cloud
Teacher's Gift to his pupils	Bow in the Cloud
Story without an end	Susan Ellmaker
Juvenile Repository	Winter Evenings, &c &c
Boy and Birds	

—*Just Published.*—
Sacred Songs for Sunday Schools, by Mrs Follen.
Walker's Service Book.
Sunday School Hyma Book.
Also, Bible Atlasses—Maps of Palestine, Jerusalem, &c. Sunday School Class Book.
april 13 BENJAMIN, H. GREENE.

FINE EDITION OF DANTE, in 3 vols. royal, 8vo.—For sale at TICKNOR'S corner of Washington and School street—La Divina Commedia di Dante Alighieri col comento del P. Pompeo Venturi. One copy only. a13

BARRY CORNWALL'S EDITION OF BEN JONSON'S WORKS, in one splendid octavo volume, beautifully bound in calf. For sale at TICKNOR'S. a13

TAYLOR'S SURVEY OF GERMAN POETRY.—Historic Survey of German Poetry, interspersed with various translations: by W. Taylor, of Norwich: 3 vols. 8vo. Just received, and for sale at TICKNOR'S. a13

ENGLISH DRAWING BOOKS.—The Easy Drawing Book, by George Childs; Fairland's Juvenile Artist, or easy studies for beginers in drawing of figures, animals &c. &c; the little Sketch Book, a course of easy lessons in Landscapes, &c., by G. Childs; Childs's Elementary Drawing Book, in a series of progressive lessons; Harley's Landscape Drawing Book; the Theory and practice of painting in Water Colors, as connected with the study of Landscape—by G. F. Phillips, with colored plates; Lessons in Flower Painting, in a series of progressive lessons, drawn and colored after nature—by James Andrews.
Just received and for sale at TICKNOR'S, corner of Washington and School street. a13

WAVERLEY NOVELS, English and American editions, complete in 48, 54, 30 and 6 vols, with and without engravings. For sale at TICKNOR'S. a13

WINTER STUDIES. A fresh supply of Winter Studies and Summer Rambles in Canada, by Mr. Jameson, author of Characteristics of Women, &c. Just received and for sale by JAMES MUNROE & CO. 134 Washington street. apr 6

CHANNING'S REMARKS. Remarks on the Slavery Question, in a Letter to Jonathan Phillips, Esq. By William E. Channing, 12mo, 91 pages. This day published by JAMES MUNROE & CO. 134 Washington Street. April 13.

CLAY'S SPEECH.—An edition of Clay's Speech in the Senate of the United States, on the Subject of Abolition Petitions, February 7th, 1839, has been published in a neat form by JAMES MUNROE & CO. 134 Washington street.—Price 12 1-2 cents. april 13

LARGE STOCK OF NEW SHAWLS, SILK GOODS, MOUSELAINE DE LAINES, &c.

E. F. NEWHALL,

179 *Washington street,.....Boston,*

Has received an elegant assortment of *SPRING GOODS*, among which are

Rich French Cashmere SHAWLS, with new medallion, harlequin, rose and wreath patterns; on fawn, drab, green, blue, salmon, brown, scarlet, bird of paradise, jet, blue-black, and white grounds.—Prices from 12 to 50 dollars each.

Extra French Thibet Long Shawls, very rich and heavy borders, with black, green, red and white centres.—From 30 to 50 dollars each.

India Camel's hair Shawls and Scarfs—various prices.

Merino long and square Shawls, of best quality—red, black and white.

English Cashmere and Victoria Shawls, rich and beautiful colors; on scarlet, fawn, drab, white and black.—Prices from 12 to 25 dollars, each.

French Woollen Travelling Shawls, large size and new styles.

Edinboro' Shawls, in great variety; on black, white, green, drab, fawn, slate, red, ash, bird of paradise, and blue-black grounds; styles similar to the French Cashmeres—Prices from 4 dollars to 16 dollars each.

The above make altogether a better assortment of *HANDSOME SHAWLS* than has been offered at any previous season.

☞ Purchasers desirous of obtaining the most Fashionable Styles at the very lowest prices, are invited to examine this assortment.

French Embroidered Capes and Collars, best work.

Alepines, Thibet and Cashmere Cloths, Neapolitans, Cambleteens, Irish Poplins, and other articles suitable for Travelling Habits.

Elegant new Mouselaine de Laines and Chalies—white and colored grounds.

Plain Chalies and Mouselaines; French Calicoes and Lawns; Chantilla Lace Veils, some extra large and rich; Irish Linens; Linen Sheetings; Damask Table Cloths and Napkins; Linen Cambric Handkerchiefs; figured and plaided white Cambrics, and Marseilles Quilts.

SILK GOODS.

Rich figured Reps and Pou de Sois, a beautiful assortment of colors and choice styles, some entirely new, with two colors; plain Rep and corded Silks—colors blue-black, jet, olive, brown, fawn, ashes of roses, and delicate light shades; plain Pou de Sois and Gro de Naples, a similar assortment of colors, various prices; plain English Lustrings, all choice colors, a very desirable article, of fine lustre; double-faced Silks, blue-black and colored, large and small figures; extra super and common jet and blue-black Silks, plain and figured.

Velvets—Rich French Pelisse Satins, fashionable colors; black India Satins, Levantines, Sinchaws, and various other descriptions of Silk Goods, making an extensive assortment well worthy the attention of purchasers who want desirable articles at less than the usual prices. 1y mh23

THE AMERICAN FRUIT GARDEN COMPANION, being a practical treatise on the propagation and culture of Fruit, adapted to the northern and middle States; by E. Sayers, Gardener.
The American Flower Garden Companion, adapted to the Northern States; by E. Sayers, Landscape and Ornamental Gardneer.
Published by WEEKS, JORDAN & CO. a13

APRIL PERIODICALS. The various current Periodicals—Miscellaneous—Scientific—Law—Medical and Literary—for the present month, are delivering to subscribers—those from other cities free—by WEEKS, JORDAN & CO. a13

THE LADIES' BOOK FOR APRIL. with embellishments of Spring Fashions—Pattern of Window Curtains—the Farmer's return, steel engraving—Patterns of embroidery—2 pages of Music and more than 30 original articles, from various writers.
Just published by WEEKS, JORDAN & CO. a13

MIRIAM, 2d edition, by the author of Joanna of Naples.
Extract from the North American Review for October, 1837.
'The story is one, simple and unembarrassed; with just personages enough to carry it clearly through, and each performing with directness and force precisely the office which falls to him in bringing about the catastrophe. There is great skill and merit in this. It is so different from the violent strainings after effect by which some have thought to make a display of power, that we have been quite *refreshed* we would say if we dared use that word:—at any rate, the quiet progress of the story without any parade of power, is a sure indication of true power which does its work with simplicity and self ignorance. We are inclined to apply to the Author, what Stuart the artist said of a young painter, 'that young man does not know how well he has executed this.''
The work has also been very favorably reviewed in the Christian Examiner, Lady's Book, Democratic Review, and in many of the leading newspapers of the day.
Published, and for sale by
123 JAMES MUNROE & CO.

THEOLOGICAL WORKS.—The complete works of Andrew Fuller—Robert Hall—Dr Bedell's Sermons, &c. Scotts and Henry's Commentaries—Life of Christ and his Apostles, Campbell's Four Gospels—Macknight on the Epistles, Doddridge on the New Testament, for sale, at a low price by JOSEPH DOWE, 22 Court St. m23

NEW BOOKS.—Malcom's Travels in South Eastern Asia, &c. &c.
Indecision, a Tale of the Far West, and other Poems by J. K. Mitchell.
American in Paris, by Sanderson.
Romance of the Harem, by Miss Pardoe.
For sale by JOSEPH DOWE, 22 Court street. april 6

PROSPECTUS OF THE MONTHLY MISCELLANY OF RELIGION AND LETTERS.—In the month of April next, will be issued, the first number of a Periodical under the above title.
In asking for it the patronage of the public it is proper to describe the position which it is intended to occupy, the objects which it will be the aim of the work to promote, and the spirit in which it is to be conducted.
It will be the great object of this publication to furnish religious reading for the *people*; to discuss subjects of religion and morals, and of literature in its religious aspects, in a manner which shall meet the wants of intelligent and inquiring laymen. Whilst it is hoped that its pages will exhibit the results of deep thought and sound learning, care will be taken to avoid an exclusively theological and learned character.
The Miscellany is not designed to be a controversial work. Its exhibitions of truth and duty will, indeed be founded on Unitarian views of Christianity; but, as the community in which it is expected chiefly to circulate has passed beyond the elements of the controversy between Unitarians and their fellow Christians, it will be the object of this work, not so much to defend those opinions, as to treat them in their practical bearings, and to show their power to produce holiness of life.
The principal topics to which the pages of this periodical will be devoted, are, Discussions of important and interesting subjects of Christian doctrine and duty;—The philanthropic enterprises of the day;—Religious biography;—Expositions of Scripture;—Illustrations of religious truth by works of fancy and fiction;—Notices of Books;—Spirit of English religious periodicals;—and Intelligence, to which a considerable portion of each number will be scrupulously set apart.
The numbers of the Miscellany will be made up as much as possible in reference to the passing times, and in the adoption and arrangement of articles, brevity, variety and point will be especially aimed at.
The editorial department will be conducted by Rev. C. Palfrey, who has obtained promises of aid from many of the most distinguished clergymen of the Unitarian body, and who will be assisted by contribution from many of our principal literary writers.
TERMS.—The Monthly Miscellany, will be published on the first of every month, in numbers of 48 octavo pages each, beautifully printed on new type, at Three Dollars per annum, in advance.
** Booksellers, Postmasters and Clergymen throughout the country, who are interested in the work, are respectfully requested to act as our Agents; in procuring and forwarding subscriptions. Communications relating to the work, should be addressed to WILLIAM CROSBY & CO. Publishers, 118 Washington street, Boston.

Bargains in Fashionable Broadcloths, Cassimeres, and Ladies' Cloths,
AT JOHN H. PRAY'S
VARIETY CLOTH STORE,
No. 48, Washington Street, Boston,
8 doors North of the Post Office.
WHO is daily receiving and constantly supplied with, and offers his Friends, Customers and Purchasers generally, a very complete assortment of Foreign and Domestic Woollen Goods, consisting of Broadcloths, Cassimeres, Ladies' Habit and Pelisse Cloths, &c. &c. Among which are superlative wool-dyed black, blue and colored French and German Broadcloths, English do. super and fine, of every fashionable color and mixture. Double and single milled black, blue, fancy colored and mixed Cassimeres, of English, French and German manufacture. American Broadcloths and Cassimeres, of the best qualities and most permanent and fashionable dies. Ladies Broadcloths, of delicate texture and beautiful colors, Queen's Habit and Pelisse Cloths.
For Surtouts and Over Coats.—Double milled German and London Broadcloths, Kerseys, Lion Skin Coatings, Pilot and Beaver Cloths.
Flannels of English and American Manufacture, warranted not to shrink in washing.
Cashmere and Lama Cloths, Erminettes, Cambleteens, French Bombazines, Gambroons, Merinos, Lastings, Drillings, Jeans, &c. &c.
Linens and Cottons, bleached and unbleached.
Vestings, comprising figured and plain Velvet, Silk and Satin. Valentia, Marseilles and Silk and Worsted Do. of the latest fashions.
Trimmings for Coats, Pants and Vests, viz. Buttons, all sorts, Silk, Twist, Thread, Canvass, Padding, Brown Linen, Cambries, Silk Serge, &c.
Also a general assortment of goods adapted to the seasons selected carefully with reference to strength of fabric and beauty of colors and finish, which Purchasers are respectfully invited to call and examine, and are assured that they will be sold at wholesale or retail at the very lowest prices. m 23

SILVER PENCILS.—Just received a complete assortment of elegant Ever pointed Silver Pencils, which are offered at low prices, wholesale or retail, at TICKNOR'S. mh 30

PHILOTHEA, a Romance, by Mrs D. L. Child. Second edition, just published and for sale at mh 30 TICKNOR'S

CHRISTIAN REGISTER.
PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 19 Water Street, Boston.
TERMS.—*Three Dollars*, payable in six months, or *Two Dollars and Fifty Cents*, if paid in advance
To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.
☞ No subscription discontinued, except at the discretion of the publisher, until all arranges are paid.
All communications, as well as letters of business, relating to the Christian Register, should be addressed to DAVID REED, Boston.
MINOT PRATT, PRINTER.